

TENTH ANNUAL REPORT

OF THE

BOARD OF MANAGERS

OF THE

Evangelical Educational Society

OF THE

PROTESTANT EPISCOPAL CHURCH,

TO THE

ANNUAL MEETING, IN THE CITY OF PHILADELPHIA,

OCTOBER 26th, 1876,

WITH

ESSAYS, TREASURER'S REPORT, AUDIT, ACT OF INCORPORATION,
SCHOLARSHIPS, ENDOWMENT FUND, LIFE MEMBERS,
DISTINCTIVE PRINCIPLES, DIVINE CALL, RULES
AND RECEIPT, AND FORM OF APPLICATION.

OFFICE, No. 1224 CHESTNUT STREET,

PHILADELPHIA.

JAMES A. MOORE, PRINTER, 1222 AND 1224 SANSOM STREET, PHILADELPHIA.
1877.

"Remember the words of the Lord Jesus, HOW HE SAID, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

ACTION OF THE GENERAL CONVENTION IN 1865.

"The missionary field which the providence of God opens to our Church is immense, and the supply of ministers and candidates for the holy ministry is utterly insufficient."

"If the treasury of our Mission Board were full to overflowing, we have not ordained ministers enough to meet the immediate demand."

"In the judgment of this House, there has never been a time in the history of our Church, when the demand for missionary effort at home and abroad was so urgent and imperative as at the present moment; and we earnestly call upon our constituents in every diocese of this Church to arouse themselves to realize the exigencies of the hour, and to labor, and give, and to pray with a freer heart and more fervent zeal."

OUR TEN YEARS' WORK.

We have aided and supported.....350 students.

We have sent into the Ministry.....200 men.

Many others will soon be ready for Ordination.

Our men are all well employed.

The cry still comes from every quarter,

"SEND FORTH MORE LABORERS,"

OUR MANAGEMENT.

Our work is National.

Our requirements are high.

Our examinations are strict.

Our educational course is thorough.

We have only one paid officer.

We have many volunteer helpers.

OUR EXPENSES ARE KEPT AT THE LOWEST POINT.

OUR NEEDS.

Support for many students now enrolled.

Support for many new applicants.

At least \$30,000 for the current year.

PRAYER FOR OUR WORK AND FOR MORE LABORERS.

OUR REQUESTS.

ANNUAL MEMBERSHIP—\$5 and upward,

That we may have a steady and reliable income.

Annual Membership for Children, \$1.

LIFE MEMBERSHIP—\$100 and upward,

That we may ever have the endorsement of leading men.

Life Membership for Children, \$20.

SPECIAL SCHOLARSHIPS—\$300 and upward,

That we may secure support for and interest in particular students.

ENDOWED SCHOLARSHIPS—\$5000 and upward,

That we may secure a large and permanent fund.

"GIVE AND IT SHALL BE GIVEN UNTO YOU."

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JAMES A. MOORE, PRINTER, 1222 AND 1224 SANSON STREET, PHILADELPHIA.
1877.

FORM OF BEQUEST.

I give and bequeath to "THE EVANGELICAL EDUCATIONAL SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the Legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, ———— Dollars, or ———— Real Estate, to be used for the education of young men for the Ministry of the Protestant Episcopal Church, whose views and sympathies are in accord with the "Distinctive Principles" set forth by the Society.

OFFICE, No. 1224 CHESTNUT STREET,
PHILADELPHIA.

"BEHOLD the *Lamb of God*, which taketh away the sin of the world."

—St. John i. 29.

"HOW much more shall *the Blood of Christ*, who, through the Eternal Spirit, offered Himself without spot to God, purge your conscience from DEAD WORKS to serve the Living God.—Heb. ix. 14,

"BY the deeds of the Law shall no flesh be justified."—Gal. ii. 16.

"YE are complete in Him."—Col. ii. 10.

What, then, must I DO to be Saved?

NOTHING, either great or small;

Nothing, sinner, no;

JESUS did it—did it *all*,

Long, long ago.

When *He* from His lofty throne

Stoop'd to do and die,

Everything was fully done.

Hearken to *His* cry:—

"IT IS FINISH'D!" Yes, indeed,

Finish'd every jot,

Sinner, this is all you need;

Tell me, is it not?

Weary, working, burden'd one,

Why toil you so?

Cease *your* doing: all was done

Long, long ago.

Till to JESUS' WORK you cling

By a simple faith,

"Doing" is a deadly thing—

"Doing" ends in death.

Cast your deadly "doing" down—

Down at JESUS' feet;

Stand "IN HIM," in *Him* alone,

Gloriously "COMPLETE!"

"I beseech you, therefore, brethren, *by the mercies of God*, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is *your reasonable service*."—Rom. xii. 1.

"Therefore, my beloved brethren, be ye steadfast, unmovable, *always abounding in the work of the Lord*, forasmuch as ye know that your labor is *not in vain in the Lord*."—1 Cor. xv. 58.

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TENTH ANNUAL MEETING.

CHURCH OF THE EPIPHANY,

PHILADELPHIA, *October 26th*, 1876.

Thursday Morning, 10 A. M.

The Tenth Annual Meeting of the Evangelical Educational Society of the Protestant Episcopal Church was held at the above place and time.

The President of the Society being absent, Bishop Vail, of Kansas, took the chair, and opened the meeting with prayer.

On motion, the Rev. B. H. Abbott, of Long Island, was appointed Secretary *pro tem*.

The minutes of the Ninth Annual Meeting were read and approved.

The Rev. Robert C. Matlack, Secretary of the Society, read the Tenth Annual Report of the Board of Managers, and presented the Treasurer's Report. On motion, they were accepted.

There being no vacancies in the Board of Managers, on motion, the following officers were re-elected:

BOARD OF MANAGERS.

PRESIDENT,

SECRETARY,

TREASURER,

Hon. Felix R. Brunot. Rev. Robert C. Matlack. Wm. C. Houston, Esq.

Rev. Alex. H. Vinton, D. D., Mass.
 Wm. R. Lawrence, M. D., "
 Rev. John Cotton Smith, D. D., New York.
 Stewart Brown, Esq., New York.
 Rev. Wm. S. Langford, Elizabeth, N. J.
 Rev. J. E. Grammer, D. D., Baltimore.
 Rev. A. M. Randolph, D. D., "
 Rev. D. D. Smith, Wilmington, Del.
 Edward Olmsted, Esq., Philadelphia.
 Wm. P. Cresson, Esq., "
 Wm. H. Rhawn, Esq., "

Rev. Benj. Watson, D. D., Philadelphia.
 Rev. D. S. Miller, D. D., "
 Rev. Richard Newton, D. D., "
 Rev. J. H. Eccleson, D. D., "
 Rev. W. F. Paddock, D. D., "
 Rev. E. W. Appleton, D. D., "
 Rev. Wm. N. McVickar, "
 Rev. C. George Currie, "
 Rev. D. Otis Kellogg, D. D., "
 Rev. J. Blake Falkner, "
 Rev. W. H. Monroe, "

On motion of the Rev. Mr. Matlack, it was

Resolved, That a Committee of three be appointed to select Essayists for the next Annual Meeting.

Committee, Rev. Dr. Dyer, Rev. Messrs. Matlack and Newbold.

An Essay was then read by Bishop Lee, of Delaware, on the question, "What is the Special Function of the Christian Ministry?"

The Rev. Dr. Tyng addressed the meeting, and expressed the great satisfaction he felt in listening to the admirable address of Bishop Lee.

Bishop Vail expressed his hearty thanks for the Essay, and his desire that it might be put in form for general circulation.

On motion, it was

Resolved, That the Executive Committee be requested to secure the same for publication, and have it electrotyped.

Essays were also read by the Rev. E. T. Perkins, D. D., of Kentucky, and Rev. R. B. Claxton, D. D., of Pennsylvania, on the same subject.

The Rev. E. A. Washburn, D. D., of New York, followed with an Essay on the question, "Does it Tend to Destroy the Manliness of the Ministry to Extend Pecuniary Aid to Candidates for Holy Orders?" He maintained that it was wrong in its principles and evil in its effects.

The Rev. Isaac Gibson, of Pennsylvania, followed with an Essay on the same subject, and argued that assistance may be so given as to enhance instead of depreciating the manliness of the ministry.

The Rev. E. A. Warriner, of Pennsylvania, read an Essay, on the subject, "Are there any Special Reasons that Keep Young Men from Entering the Ministry of Our Church?"

On motion of the Rev. Dr. Newton, the thanks of the Society were presented to the Essayists, with a request for copies of the Essays for publication.

The Rev. S. H. Tyng, Jr., D. D., addressed the meeting, and introduced the Rev. Mr. Rainsford, who made a short address.

On motion, the meeting adjourned.

B. H. ABBOTT,

Secretary pro tem.

UNITED ANNIVERSARY.

The United Anniversary of the Evangelical Educational Society and the American Church Missionary Society was held in the Church of the Epiphany, Thursday evening, October 26th, at 8 o'clock.

The Rt. Rev. T. H. Vail, D. D., of Kansas, presided, and conducted the religious services.

The meeting was addressed by the Rt. Rev. Alfred Lee, D. D., of Delaware, the Rev. S. J. Schereschewsky, D. D., Bishop elect of China, and the Rev. R. H. McKim, D. D., of New York.

A collection was taken up, amounting to \$61.14, including \$2.50 special for Mexico.

TENTH ANNUAL REPORT.

The Board of Managers of the Evangelical Educational Society make their Tenth Annual Report, with peculiar gratitude to God.

Notwithstanding the continued depression in the business of the country, we have been enabled to aid every worthy student who has applied to us, and we now close the year's work free from debt.

FINANCIAL STATEMENT.

[For tabular statement, see Treasurer's Report.]

Balance on hand last Anniversary,	\$737.23	
Received during the year just closed,	24,536.83	
		<hr/>
Total for distribution,		\$25,274.06
Temporarily invested,	\$5,000.00	
Expended,	19,987.38	24,987.38
		<hr/>
Balance on hand at date,		\$286.68

PERMANENT FUND.

We have received for this fund since the last report two legacies from the estate of Charlotte W. Wetherill, of Philadelphia; one of \$5000, which has been placed on interest awaiting permanent investment; the other, of \$2000, was used to satisfy a claim of like amount against the estate of Samuel Lewis, of Providence, Rhode Island, of which we are the residuary legatees, thus releasing the estate from debt, and securing for the Society a quarterly rental of about \$200. Beside these amounts, we have \$18,000 invested in the City of Pittsburg 7 per cent. bonds.

STUDENTS' ROLL.

We had at the beginning of the year 46 students on our roll. There have been added during the year 24, making the total number aided 70. We have lost within the year, by withdrawals, on account of sickness, other support, and change of purpose, 12. We have dropped 6. There have been ordained 12, leaving on our roll at this date 40. A large proportion of these students are college graduates, and men of marked ability and decided energy, and give promise of great usefulness.

PUBLICATIONS.

Soon after our last Anniversary, that portion of the Annual Report which endeavors to answer the questions, "*Does Our Church Need More Ministers?*" "*Should Candidates for Holy Orders be Educated at the Expense of the Church? and under the care of General Societies?*" was printed and widely circulated. We have reason to believe that this pamphlet has been useful in removing from the minds of some of our friends serious objections to our work, and in making new friends for the Society. We cannot doubt, however, that many are still dissatisfied with the work of educating men for the ministry at the expense of the Church, and feel that the manner of securing and educating candidates for the ministry may be wisely changed and greatly improved.

As we earnestly desire the truth in relation to this matter, and feel that a frank exchange of views is the best way of reaching it, we have invited several gentlemen to prepare essays upon the work of the Society, to be read at the present Anniversary, after which the questions raised will be thrown open for free and full discussion.

REVIEW OF THE WORK.

As we have just completed the first decade of the Society, it seems proper that we should review our work, and see if it promises well for the future.

During the past ten years we have had entrusted to us \$327,298.62. A considerable portion of this money we have given, according to the directions of the donors, to Theological Schools, or permanently invested for the purposes of the Society. With the balance we have aided 356 students. Of these, 119 have been dropped from the roll, on account of ill health, change of purpose, and unfitness for the work of the ministry; 197 have been ordained, and 40 remain on our roll.

We have refused aid to a very large number of applicants, feeling more anxious about the fitness than the number of men to be introduced into the ministry.

About 7 per cent. of the present clergy of our Church have been educated by this Society. We point to these men with just satisfaction. We know of no one who is unemployed, and of but few who are not doing very efficient work in the ministry.

There must, of course, be some chaff with the wheat, but we are happy to say that the proportion among our graduates is very small indeed.

We do not know of a man who has been fascinated with the puerilities of Ritualism, ensnared by the deadly errors of Romanism, or led aside into cold Sacramentarianism. The great body of our graduates are faithful, earnest, self-denying preachers of the Cross of Christ.

LESSONS OF EXPERIENCE.

The work of the Society is yet an experiment. It is far from perfect. We know some of its defects, and are endeavoring to remove them. We would be glad to know and to remove them all. We are fully persuaded that candidates for the ministry ought to be aided, if we are to have well-trained minds in good, sound bodies.

The self-denial and great labor which are necessary to carry one through a long and thorough course of preparation for the pulpit without aid, has enfeebled the health, saddened the spirit, and checked the mental growth of some of the noblest men in our Church.

The half-clothed, poorly-fed student, whose penury excludes him from society, whose haste to end his unhappy candidatuship constrains his kindly bishop to dispense with half of his studies, is a true but a sad picture, a reproach to the Church of Christ.

When? how? and to what extent students may be aided, without wounding their self-respect, endangering their manly independence, or tempting unfit men to seek the ministry? are the great problems of the hour, problems worthy of the most serious and earnest thought of our best minds.

Experience is a good teacher, but her tuition fees are very high. We have learned, we hope, a good deal in this school.

Although we can look back upon our first ten years' work with great satisfaction, we hope to render a better account at the end of our second decade.

It certainly is not well, as a rule, to encourage those who have just entered upon the Christian life to prepare for the ministry. In the absence of deep, underlying principle to sustain them, they grow weary of the work when the glow and fervor of early experience pass off.

Neither is it wise to take mere youths and train them for the ministry. Their views, even of the simplest truths, are not clear, and their natural tendencies cannot easily be discovered; their convictions are not deep, neither are their purposes strong, so that they often regret the step taken toward the ministry in their early ardor, and with but little consideration, when it is too late to turn aside and prepare for business life.

It is also hazardous to aid those who are very far back in their studies, and are entirely undisciplined in mind. Such cannot rightly weigh the great question of a call to the ministry, nor consider the qualifications necessary to success, and are apt to fail in their purpose under the severe trial of the long college drill which precedes the study of theology.

There is great danger in readily encouraging men who occupy a very humble social position, as they may be unconsciously seeking the ministry to better their condition in life.

No one can have frequent dealings with young students without learning that but few of them really know the motives which mainly influence them in seeking the ministry. For these reasons personal intercourse or free correspondence is much more to be relied upon than the fullest testimonials from relations and friends.

It is in vain to attempt to allow the conscience of the student to decide the amount which is necessary for his support; for men in the same seminary, and from the same position in society, will feel that they require very different sums. Indeed, the decisions of conscience are greatly regulated by the amount in the treasury and the readiness with which it may be had. No faculty of the young Christian needs more careful education than the conscience.

It is all-important that the candidate for the ministry should have vigorous health. A large proportion of those who have withdrawn from the Society have ceased to study because they could not endure the fatigue of mind and body incident to their work.

Comparatively few men are successful in the real work of the ministry, which is to win men to Christ, and to build them up in the Divine life. Success in this great work depends upon peculiar powers. Great talent, even genius, will not ensure success. Indeed, they avail but little, divorced from humbler gifts. A warm, ready sympathy; a frank, manly manner; a cheerful, hopeful disposition, are almost invaluable. An enterprising, active, energetic spirit will often outrun remarkable ability. Strong common sense, business tact, with patient, persevering industry, have done marvels in the Church.

We cannot, therefore, as has been suggested, make our appropriations solely dependent upon natural ability or high scholarship, although we justly and greatly prize them.

It might deter the ambitious and unworthy from asking, and encourage true men to accept our aid, were it granted only on the condition that the student shall, for every year's education given to him by the Society, perform a year's labor in some mission field in the far West, or in a destitute district in the East.

This would make the parallel, often drawn between our beneficiaries and the West Point cadets, more complete. They are educated by the government, and at her bidding they go to the outposts to perform their first service, enduring hardness as good soldiers.

In conclusion, after making due abatement for natural infirmities, we express our deep and abiding conviction that this work is of God, and that it is largely instrumental in advancing His kingdom among men.

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"GIVE AND IT SHALL BE GIVEN UNTO YOU."

AN ESSAY,

BY THE

RT. REV. ALFRED LEE, D. D.,

BISHOP OF THE DIOCESE OF DELAWARE.

"THE PROPER FUNCTION OF THE CHRISTIAN MINISTRY."

Before the coming of our Lord Jesus Christ there existed in the Jewish Church an order of men set apart for the public service of God. The duties of this class were very particularly specified in the Mosaic Ceremonial Law. They served in the various offices of the tabernacle and temple worship, and especially officiated in the offering of sacrifices. This was preëminently their function, and all that pertained thereto was exactly and minutely set forth. If they took any part in public religious instruction it was of secondary importance, and very little is said about it.* The qualifications for the office were not moral and spiritual, but family descent. Each head of the family was charged with the pious nurture of the children thereof, and an order of men known as prophets were raised up, from time to time, and specially commissioned to instruct and admonish the people. Sometimes, not often, the prophet was taken from among the priests.

Was a like priestly order to be perpetuated under the gospel dispensation, and the Jewish to be succeeded by a Christian

* Such passages as Lev. x, 10, 11; Deut. xxxiii, 10, seem applicable rather to informing the people respecting points of ritual and sacrifice than moral duties. "That you may, by your example in your ministrations, preserve the minds of the Israelites from confusion in regard to the distinctions made by the divine Law." Speaker's Commentary on Lev. x, 11.

priesthood? On the one hand it is not denied that this opinion gained currency in the Church at an early period. Rome, especially, makes the priestly hierarchy a fundamental doctrine, and her whole system is pervaded and controlled by this dogma. On the other hand it is urged that the sacrificial system of the Old Testament was simply typical, a foreshadowing of the realities of Redemption; that the Lord Jesus Christ Himself, as He is the great High Priest, so He is in truth the only priest under the gospel. By His one oblation of Himself, once offered, He hath perfected forever them that are sanctified, and there remaineth no more offering for sins. In a figurative sense, every Christian is a priest, as well as a living sacrifice, but there is no order, distinct from the rest of the congregation, set apart for this function, like the Aaronic priesthood. The Lord Jesus did institute and ordain a Ministry, who were to continue until the end of the world. Their duties are clearly defined. First of all, they are to announce to men everywhere the amazing and glorious fact that the living "God hath sent his Son into the world, not to condemn the world, but that the world through Him might be saved." In connection with this great truth, they are to set forth the outgrowing doctrines of which this is the root and stem. They are to gather believers into a visible fold, and to watch over their faith and conduct, teaching them what manner of persons they ought to be in all holy conversation and godliness. So far as the features of the old dispensation are preserved, they represent the prophetic rather than the sacerdotal order.

I will not occupy you at this time by going into the Scriptural arguments which so fully establish this position. The question has never been answered, I am bold to say never will be, never can be answered, why, if the Christian ministry be a priesthood it is never so entitled in the New Testament. The name itself is of frequent occurrence, and the absolute, unvarying denial of this name to the gospel ministry must have been designed and intentional. Various appellations are employed to designate those invested with it; never that of priest. Much

is said about the duties devolved upon them; no mention of sacrifice. They are represented as bearers of God's message to the people, not as mediators through whom the people approach God. The vast structure of spiritual despotism, built up by Rome upon the fiction of a human priesthood still existing, is as devoid of real foundation as the baseless fabric of a vision. You search for it in the words of the Lord Jesus and His apostles, and it is not there. Just as little is it to be found in the standards of the Protestant Episcopal Church inherited from the Reformation era. The attempt to take advantage of the ambiguity of the word Priest, a contracted form of Presbyter, is a piece of dishonest sophistry unworthy of the name of argument.

Without pursuing further the Scriptural evidence upon this subject, I call your attention for a few moments to the effect of these opposite views upon the men themselves who sustain the office, and to the estimation in which they are likely to be held. If I mistake not, there are some considerations of this kind of no small importance.

What is the natural effect upon the men themselves?

I claim that the view which contemplates the Christian minister as an ambassador for Christ, a herald of His salvation, a preacher of the faith, an expositor of the word of God, a pastor and watchman of the flock, tends to develop the man mentally, morally and spiritually, to call out all his powers and energies, to promote his growth in knowledge and grace. The duties of his office call for diligent study, especially study of the Scriptures; for mental discipline and reflection; for study of men, that he may adapt the truth to varying characters and situations; for study of the age, its special needs and dangers; for lively sympathy with the wants, weaknesses, snares and trials of humanity; for conscientious fidelity, proof alike against frowns and seductions. If you sum up all the qualifications conducive to legitimate influence, effectiveness and success in the minister, you describe the noblest type of manhood. When you ordain a person to this office you summon him to aim at this lofty mark, and prove himself fit for this high calling.

And to approach in any good degree the ideal, he must stir up the gift that is in him, whether by native endowment or by divine grace. While ready to exclaim from the depth of the heart, "Who is sufficient for these things?" and putting his whole reliance upon help from above, he knows that this help and blessing can only be expected in the diligent and faithful discharge of his appointed duties. God does not bless ignorance, indolence, negligence, imbecility. He requires for this service men apt to teach, thoroughly furnished, workmen that need not to be ashamed, rightly dividing the word of truth. While He may make use of humble instruments, that no flesh may glory in His presence, yet His ministry is a rational service. Nowhere is the impression countenanced that it is a matter of little moment what sort of men are ordained, or with what attainments and in what spirit they engage in their work. Nowhere is the impression conveyed that stupidity and sloth will be acceptable, or that equal blessings will descend upon the worker and the idler, the zealous and the indifferent.

And intimately connected with intellectual improvement, in one who feels himself moved to this work by the Holy Ghost, is the cultivation of devout affections, the keeping of the heart with all diligence, a close and trustful communion with the unseen Saviour, personal abiding in Christ through faith and love. Under this aspect of his calling the minister is to impress by his life as well as by his doctrine. Character is one grand element of usefulness. He is to be a burning and shining light, a living epistle of Christ, a pattern of good works. And this he cannot be unless the life of God in his own soul is a blessed reality. Out of the abundance of his own heart his mouth must speak, if he speak to the hearts and consciences of his fellow-men. And while the help is pledged of Him without whom nothing is strong, nothing is holy, yet upon the servant is devolved the responsibility of trading with the talent and stirring up the gift. He must take heed to himself and to the doctrine, if he would save himself and those who hear him. Thus the mightiest motives press upon the man who receives the

office with this understanding, and if he be a true, sincere man, will tell with power and lead to the consecration of soul, body and spirit to his sacred duties.

What is the tendency of the opposite view? The minister regards himself as a priest, like those of the Aaronic family. His grand function is the offering of sacrifice, as he is fond of representing it, the tremendous, unbloody sacrifice of the Lord Jesus Christ. By his words and acts, as one class supposes, bread and wine in the Eucharist become the body, soul and divinity of the Lamb of God. According to the theory of another class, while not transubstantiated, they embody and comprehend in an unintelligible, mysterious manner the present Christ. The communicants, receiving from the priest the consecrated elements are, *ipso facto*, partakers of the body and blood of Christ. Other kindred and subordinate functions belong to his office. Now, however vast and wonderful these powers and functions, yet the efficacy and virtue of the priest's acts are not at all dependent upon his moral and spiritual character. The sacrifice is equally perfect and availing whether the officiator be an ignorant man or a learned, a devout man or a graceless, a saint or a libertine. True, he has heard exhortations to a holy life, as befitting his calling, but his manner of life has nothing to do with the miracles of which he is the instrument. For the accomplishment of this prodigious result he needs not scholarship, wisdom, spiritual discernment, zeal, love, tenderness, a clean heart and a right spirit. All that he needs is punctilious and minute adherence to his directory. He must attend carefully to gesture and posture. He must kneel, genuflect, bow, cross himself, elevate the elements precisely at the right time and place. His soul is to be absorbed, not with the presence of God, the love of Christ, the great oblation offered upon the cross once for all, but with a minute and complicated ceremonial. The feeding of his flock is not with the truth as it is in Jesus, presented to their hearts and understandings, but with the sacramental elements put into their mouths. The preparation for holy duties is not study, meditation and

prayer, but the rehearsal of certain performances, many of them trivial and minute.

Where the two ideas are not wholly dissevered, and the sacrificing priest is supposed to co-exist with the preacher and pastor, the influences upon the man will be of twofold character. But the sacerdotal is in its nature encroaching, and usually gains and grows until it becomes predominant. There is a constant gravitation toward the character of the mere functionary. The preacher dwindles, while the sacrificer dilates. The sermon is disparaged, while the ceremonial is exalted; and correspondent therewith grows the temptation to neglect mental application, moral purity and spiritual watchfulness. Now, there may be causes at work to hinder or modify the effect of these different systems upon individuals. Some minds are so energetic and vigorous that they will not acquiesce contentedly in slavish routine. Some spirits are so sanctified and pure that they will resist the most unfavorable and benumbing influences. These proclivities may be modified or checked by varying situations and circumstances. I am speaking of the innate tendencies of the two strongly marked and contrasted systems, the Scriptural and the sacerdotal views of the Christian ministry. The one, I maintain, tends to produce the intelligent, large-hearted, spiritually-minded, manly advocate of truth, the pains-taking, sympathizing pastor; the other, the heartless, ignorant, undevout functionary, expending his soul upon a histrionic performance, upon washing cups and patens and straining out gnats. There may be, indeed, notable and noble exceptions. But if certain qualities are not needed for the discharge of an office, as a general thing they will not be cultivated and developed, and the system against which I contend conduces inevitably to dwarf the scholar and preacher, to develop the posturer and ritualist.

Now let us glance at the position likely to be held by a sacerdotal class, compared with that accorded to an intellectual and faithful ministry. No doubt, where a community is little advanced in knowledge and culture, the influence of the former

will be great. So is the influence of a Pagan priest or an Indian medicine-man. The peasant in Italy or Russia supposes his salvation to be in the hands of his spiritual director. But this hold upon darkened and superstitious minds will diminish just as light dawns, and the recoil from exaggerated reverence to unbelief and contempt is sure to come, sooner or later. When the idol ceases to be dreaded it is hurled, in derision, from its pedestal. In countries comparatively enlightened, there will be classes predisposed to admit huge sacerdotal pretensions, not only the uninformed and credulous, but the imaginative and dreamy, the lovers of mystery, those with whom religion is a matter of taste and fancy, and those who prefer to be religious by proxy, and rest in the service and sacrifice of the priest to supply the deficiencies of the layman. Others, again, will seek a refuge from sectarian strife and controversy in an ecclesiastical sepulchre.

But these classes will be but an inconsiderable fraction of a community in which the Bible is freely circulated, and where intellect is quickened and investigation open. As inquirers after truth become persuaded that "the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost," the claims of priestly prerogative will be questioned and discarded. And even in lands where the system is in the ascendant, it is found that, however the office be blindly revered, the individuals who exercise it are not very highly estimated. They stand upon a very different level from that occupied by an unpretentious, Christ-exalting ministry, not claiming to have dominion over the faith of their people, but helpers of their joy and watchers for their souls.

These premises warrant a further inference. As the ministry is presented mainly in the sacerdotal aspect, it will cease to have attractions for the highest order of mind and character. To a young man of warm piety, cultivated intellect and generous aspirations, the ministry, as it is exhibited in the Epistles and in the life of such a man as Paul the Apostle, and by those of like spirit, is full of attraction. With all of self-denial and worldly loss that are involved, it stands out as the worthiest

and noblest occupation in which redeemed man can engage. The life of the fervent preacher of Christ, the undaunted pleader for truth and righteousness, the well-qualified expounder of the divine word, the rescuer of immortal beings from degradation and eternal ruin, the commissioned herald of the returning Christ and His glorious reign, be it longer or shorter, peaceful or troublous, is wondrously impressive and inviting. Men of superior minds, extensive acquirements and flattering prospects, will cheerfully give up all to follow the Master in such a work.

But there is little attraction to such men when the priestly function is the dominant idea. The enthusiastic and sentimental, the lovers of pomp and ceremonial, minds captivated with artistic beauty or thrilled with morbid reverence for ghostly pretensions, may be captivated. But upon the sober-minded, clear-headed and truth-loving, the effect will be to repel, not to attract. A Sacerdotal caste, separated by a great gulf from the body of Christians, grows narrow, bigoted and arrogant, and laymen of vigorous intellects and sympathizing natures are not strongly drawn to enlist in its ranks.

May we not perceive a connection between the introduction of such a theory of the ministry and the paucity of candidates for holy Orders, which has of late occasioned so much remark and disquietude? I have a statement with regard to this diminution, prepared by the Secretary of "The Society for the Increase of the Ministry." The facts, as he reports them, are as follows:—

• "FACTS AND FIGURES.

"In the year 1830 our Church had 534 clergymen; in 1840 it had 1026; that is, at a time when we had only nine bishops, seventeen dioceses, and three young, struggling theological seminaries, we succeeded in adding fifty a year to the clergy list, and doubled the number in ten years.

"In the next decade, bishops, dioceses and seminaries were multiplied, and yet only sixty a year were added, an increase of only six per cent. per annum. From 1850 to 1871, more

bishops, more dioceses, and more missionary jurisdictions were made, and the annual increase of the clergy came down to four per cent. And now, in 1876, it has fallen to less than two per cent. In other words, forty-five years ago, with only five hundred clergy, in a population of less than thirteen millions, we added fifty a year, a percentage which, if continued, would have given us ten thousand clergymen in 1876. But now, with a population three times as large, and six times as many bishops, six times as many clergy, and six times as many training schools, and notwithstanding the efforts of this and other education societies, we add, not six times fifty—that is, three hundred ministers a year—but only forty-five; and our candidates for Orders have fallen off in three years from four hundred and sixty-two to about three hundred, and that, too, at a time when the demand for more men is most imperative.

“Now, why this deplorable falling off? Is it from want of interest in the progress of the Church? By no means. For during all this time our people have contributed liberally to missions, foreign, domestic, diocesan and parochial. Is it because we do not prize an educated ministry, and will not furnish the means of theological education? No, not at all. For our money has been poured out lavishly for this very purpose. To say nothing of the large sums given to church colleges, like Trinity, Hobart, Kenyon, St. Stephen’s, and the University of the South, there has been added, by donations, legacies, and rise of property, to the endowments of the three elder seminaries at least a million of dollars; and there has been contributed to the establishment of the newer schools, like Nashotah, Berkeley, Philadelphia, Faribault and Cambridge, no less than two million five hundred thousand dollars; making, in thirty-five years, a total of thirty-five hundred thousand dollars, for buildings, libraries and professorships. But, notwithstanding all these vast expenditures, the ministry has not been proportionately increased.”

From this discouraging exhibit, the Rev. Secretary argues that the difficulty lies in the limited incomes of our education societies. He says, “Thousands of young men, willing, suit-

able and devoted, have been lost to the ministry because they could not get the means of subsistence while pursuing their studies." But this inference certainly is not sustained by the fact that at the period of largest increase which he notes, from 1830 to 1840, our present principal education societies were not in existence. Without questioning the need and importance of such societies, it is apparent from these statistics that the difficulty does not lie there. From personal knowledge, I can bear witness that not only did the number of our ministers rapidly increase from 1830 to 1840, but that a large proportion came from other professions and callings; from law, medicine, mercantile life, even from the army and navy, and not a few had been nurtured in affluence. The inference, to my mind, is irresistible that the ministry of the Protestant Episcopal Church had attractions then which it has not had since. These attractions were not of a worldly nature, for the Church has been since growing in wealth, as well as enlarging its borders. Yet its ministry has not drawn to itself, in correspondent degree, men of position and culture, nor have our youth been so ready to renounce temporal advantages and sacrifice worldly interests for the sake of preaching the gospel of Christ.

Now, is it a mere coincidence, without meaning or significance, that what is known as the Tractarian or Oxford movement dates from the epoch when this falling off is first noticed? The decade from 1830 to 1840 was a period of unity and prosperity, of hopeful confidence and growing favor, such as our Church has never known before or since. Then the revival of Laudian theology, under the specious name of Church principles, began to make itself felt on this side of the Atlantic. One of the prominent features of this system was the investing the Christian ministry with the sacerdotal character. The different mediæval features then advocated, with ill-omened success, had nearly all relation to this assumption. Because the officiator was a priest in the sense of Rome, the Lord's Supper became a sacrifice, and the Lord's table became an altar, a designation so carefully avoided by our Church in her Communion office. The

presbyter, ordained with such impressions, would represent his mission in words the reverse of those used by the Apostle Paul, and say, "The Lord sent me not to preach the gospel, but to baptize and offer the Eucharistic sacrifice." Ostensibly, the office was magnified. Greater reverence was demanded. Awful prerogatives were asserted. But, however positive and loudly proclaimed, these pretensions did not prove effectual in recruiting the ministry with large and desirable accessions. External respect and confidence gave way to widespread distrust, and the roll of our candidates for Orders shrank as population increased, openings were multiplied and resources were enlarged. Is there no lesson for us here? Is not this experience well worthy the attention of all lovers of our Church? Put the facts side by side. Prior to 1840 our ministry doubled in ten years. After that date, the theology of Archbishop Laud supplanted, in the minds of many of our clergy, that of Cranmer and Ridley. The idea was instilled that the great business of the ministry is to offer sacrifice, administer sacraments and pronounce absolution. Since that period, in spite of new education societies and multiplied instrumentalities, the ratio of increase has been constantly diminishing. Thoughtful men are beginning to fear that, if this state of things goes on, the losses by death, discipline and defection, will not be made good, and the number of our available clergy will decrease, instead of augmenting. If positive decrease be escaped by filling the ranks with an inferior class of men, the state of things will be not better, but worse. What a position is this for a Church which boasts such a history, and which has been indulging such fond anticipations!

"O Almighty God, who, by Thy Son Jesus Christ, didst give to Thy apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock, make, we beseech Thee, all bishops and pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*"

AN ESSAY,

BY THE

REV. R. B. CLAXTON, D. D.

“WHAT IS THE PRINCIPAL FUNCTION OF THE CHRISTIAN
MINISTRY?”

It was not wholly in vain that the Jews used to discuss the question, “Which is the great commandment of the Law?” Admitting that all God’s commandments were of equal authority, and usually of equal obligation; that the willful violation or neglect of any one, even of the least commandments, involved the offender in guilt and made him liable to punishment, yet devout and thoughtful men could not but see that there was an intrinsic difference, even among Divine precepts, so that some must be ranked higher than others. In human enactments, all men recognize such grades, in the very assignment of penalties for disobedience. The Son of God, the Giver of the Law, did not hesitate to say, “This is the first and great commandment;” and the intelligent and reverent Scribe spoke out the best thought of Israel when he responded, “Master! Thou hast said the truth! for there is one God, and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices!”—Mark xii, 33.

It may be no vain thing, then, for us to ask reverently and earnestly, “Which is the Principal Function of the Christian Ministry?” To decide this, we might reasonably look, at the

outset, to the terms of our Lord's commission to His first ministers, as given to us by the Evangelists. To the Eleven Apostles, St. Matthew tells us, His parting charge was: "Go ye and teach (*μαθητευσατε*) all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost, teaching them (*διδάσκοντες*) to observe all things, whatsoever I have commanded you." St. Mark's rendering of the same commission is, "Go ye into all the world, and preach (*κηρύξατε το ευαγγελιον*) the Gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." St. Luke, without formally reciting the Redeemer's charge, tells us that "He opened their understanding, that they might understand the Scriptures, and said unto them" * * * "that repentance and remission of sins should be preached (*κηρυχθηναι*), in His Name, among all nations." St. John narrates his Master's language in an especial commission to the Eleven, sending them as His Father had sent Him, and authorizing them, under the inspiration of the Holy Ghost, to remit and retain sins.

Leaving out of sight, for the present, that which may be regarded as having a peculiar, if not an exclusive application to the inspired Apostles, and also passing over what concerns the miraculous powers entrusted to them, we find two functions of the ministry specified, "teaching and preaching" (two phases of one word), and baptizing. As to these two, we may, without rashness or irreverence, ask, if there be a moment's place for doubt, "What is the Principal Function of the Christian Ministry?"

As we go on in the sacred record, we find how the Apostles and their co-workers carried out their Lord's commands. We have, in pretty full detail, the story of their earliest ministry. We read much in the Acts of the Apostles of their preaching. We read something of baptism, administered by them. We have two or three allusions to "breaking of bread" and repeated mention of their prayers. But it seems to me that no considerate reader of the story can fail to see which of the

ministerial functions, whether of Peter, of John, or of Paul, or of others associated with them, was most prominent. From the day of Pentecost on, preaching holds unmistakably the first place. A like fact stands out conspicuously when we examine the inspired Epistles, and find from them, in direct assertion and in frequent allusion, what was deemed the "principal" function of the Apostolic ministry. It would be useless to cite here passage after passage with which you are all familiar. Look only at the first chapter of the First Epistle to the Corinthians: "Christ sent me not to baptize but (*εὐαγγελιζεσθαι*), to preach the Gospel!" "The preaching of the Cross, unto us which are saved, is the power of God." "It pleased God, by the foolishness of preaching, to save them that believe." "We preach (*κηρυσσομεν*) Christ crucified." The Apostles, in their writing, as in their preaching, did "not shun to (*αναγγειλαι*) declare all the counsel of God." They treated of duties as of doctrines. They spoke of ordinances, as well as of truths to be believed. One of them, in one Epistle, had most important things to say concerning the Sacrament of the Supper of our Lord. But when they describe the ministry, in its aim, it is "the ministry of reconciliation;" in its means, it is "the ministry of the Word;" it is "the ministry of the Gospel;" in its great subject and theme it is "the ministry of Christ."

In one or two places we have something like a discrimination made between the work of several classes of men engaged in the ministry. Thus, 1 Cor. xii, 28, "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues;" and in all these, so far as they are permanent in the Church, teaching and preaching have the first place; whilst no mention is made of the two Sacraments, whose administration was not, of course, neglected nor undervalued in the Primitive Church. We turn to Ephesians iv, 11: "He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ;" titles which, beyond all doubt, indicate what is the principal function of the Christian ministry; titles, I may add, among which can be found nothing whatever suggestive of that to which the Church of Rome, and Romanizers among ourselves, give chief honor—of a Sacrificing Priesthood.

We have in the Epistles to Timothy and Titus directions tolerably minute as to the qualifications of those who should be ordained to holy functions; and these, too, are full of indications of what the inspired Apostle regarded as the great work to be done by Christ's servants. The Bishop (*i. e.*; the Presbyter-Bishop) must be "apt to teach." "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. ii, 2. Whilst to Timothy himself he gives the most solemn injunction, "I charge thee, therefore, before God and the Lord Jesus Christ, preach (*κηρυξον*) the Word;" "do the work of an Evangelist." So to Titus (i, 9) he recites, as chief among the qualifications of the Presbyter-Bishop, "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine . . . to convince the gainsayers. (*τη διδασκαλια τη υγιανουσῃ*)"

It may not be amiss, before going further, to note the fact, perhaps familiar to all the clergy, that there are two different words in the Greek, both of which are very largely used to express the ministerial function of which I have been speaking. The one seems to indicate an official duty, that of a herald, empowered and required to speak with authority in proclaiming the truth. The other, by its very etymology, describes a work in which every Christian may gladly—must, out of the impulse of a Christian heart—habitually engage. It is to tell the good news. The former (*κηρύσσειν*) is employed by St. Matthew x, 7, and St. Mark iii, 14, in narrating our Lord's original commission of the Twelve; as also by St. Mark, in giving Christ's parting charge. The latter (*ευαγγελιζειν*) is very frequently used where the preaching seems not to be of an official character, as we read in the story of what followed the martyrdom of St.

Stephen. Acts viii, 1: "They were (ἡ ἐκκλήσια) all scattered abroad except the Apostles" 2-4: "They that were scattered abroad went everywhere (εὐαγγελιζόμενοι) preaching the word." The distinction that I have noted may not be invariable; but the general use of the two words referred to seems to me to warrant the assertion I have made in regard to them, and to justify, if there were need, the claim, on the one hand, of office and authority for him who is especially set apart and commissioned to be a herald of Christ; and on the other, of right and of duty for every man who knows Christ as his Saviour to tell the glad tidings to all whom he can induce to hear.

I have sufficiently shown, I think, what is the estimate formed by our Lord and His Apostles concerning the relative importance of the several ministerial functions; at least, what is that to which they assign the first place. I think, too, that a close examination of the Ordinal, especially as it provides for the ordering of presbyters, would enable us to see that our Church recognizes this fact: that the preaching of Christ, publicly, and from house to house, in the great congregation, and in dealing with individual souls, is the great function of the ministry. I could, too, did time permit, bring forward charge after charge, and sermon after sermon, by the bishops of our own Church, showing the stress which they have laid upon this as the minister's paramount duty. It was my privilege often to hear from the lips of Bishop McIlvaine words of almost superhuman eloquence and power, pressing this thought: "What," he asks, after citing Ephesians iv, 11, "what must be inferred concerning the great duty of the ministry, when we find that among all the names of functions which the Apostle gives, there is not one that does not indicate, directly or indirectly, a preacher; a man sent with an errand to deliver, or a truth to teach, or a message to proclaim, or tidings to herald? while neither here nor anywhere else is there an appellation given to a minister of the Christian Church, which, in the remotest degree, indicates the office of a priest." See also page 23 *et seq.* of his sermon at the consecration of Bishop Upfold.

A few thoughts, based upon what has been here advanced, may yet claim our attention.

1. The great purpose of the Christian Ministry, viewed in connection with the constitution of the human mind and heart, leaves us no room for doubt on this subject. I may sum up this purpose in saying, it is to make Christ known to sinful men, to induce them to believe in Him as their Saviour, and to obey Him as their King. It is to win men to Christ, and to build them up in Christ. It is to reach their hearts through their understandings. No mechanical appliances can do this. No mere outward acts of the minister, or of the people to whom he ministers, can do this. The sacraments have, indeed, their use, a most important use, in their relation to membership in the visible Church, and in their bearing upon the soul's devotion, when viewed by an intelligent, heart-swaying faith. But our Lord Jesus, in His wonderful Intercessory Prayer, sets before us the great instrument of imparting and conserving Holiness in the human soul, when He prays, "Sanctify them through Thy truth : Thy Word is truth : " and thence it follows, that preaching the truth, preaching the Word, must be the chief function of those whom He sends to bring sinners to repentance, and to build up believers in their most holy faith. The efficacy of the truth does indeed depend on the work of the Holy Spirit who is its Author ; but in all ordinary cases, if not in every case, the Holy Spirit acts upon the soul through and by "the truth," when that truth is preached with the demonstration of the Spirit, "with the Holy Ghost sent down from Heaven."

2. The history of the Church of Christ is full of proof of the leading part borne by preaching in all the best work of the Gospel in the world. The great preachers—those truly great, not with the mere outward gifts of oratory, but with all that meets the demands of the human mind and heart for truth—the great preachers have been the chief agents in building up the Church, on the foundations of an enlightened faith, whether in making known the truth to Jew and Gentile who

were in darkness, or in defending its cause against the assaults of error and unbelief; whether in securing, from those who in infancy had been admitted into the visible Church by baptism, the hearty turning to God in sincere repentance and the consecration of the soul to Christ as a personal Saviour, or in developing to the utmost for good the activity of the spiritual life. Preaching—clear, discriminating, fervent preaching with unction from above—has ever been the foremost instrumentality. And the whole history of the Church has demonstrated that where preaching has been undervalued; where it has been made subordinate to ritual and outward show; where sensuous attractions have been resorted to, in order to draw men to Christian assemblies, while the Sermon has been omitted, or has been habitually clipped, or has been scornfully disparaged, the life of God in the soul, so far as concerns the great body of worshipers, if it has not become extinct, has scarcely survived. It is no answer to this to say that the suppression or the neglect of other parts of ministerial duty has been ever attended with like results. It has, it is true, been claimed that a Liturgy will conserve truth where, without it, error will have full sway, even though preaching has been at first, and for a long time, faithful. The Liturgy will accomplish this good only so far as it contains, teaches, practically preaches the blessed Gospel. But we have only to look at the condition, at the present day, of many a Liturgical Church in which the Pulpit has become silent, or has been given up to men proclaiming something else than the Gospel of Christ, to be convinced that only by preaching Christ can true spiritual life be implanted or its growth and vigor secured.

3. The work of this Society is of little account if the preaching of the Gospel is not to hold a foremost place in the work of Christ's ministers. It requires little education to enable men to read the Prayers, and the Lessons in an appointed service. It requires almost none to fit them to be parade soldiers in the chancel; to do their obeisance in the church, and especially, as they say, at the altar; to put on and put off vestments; to

multiply observances ; even to administer Christ's own blessed sacraments. For all this there is no need of years of patient, laborious study, to get at "the mind of the Spirit," as found in the Scriptures of truth in their original languages. But for men to be "scribes instructed unto the Kingdom of Heaven;" pastors to feed Christ's flock with wisdom and understanding, rightly to divide the word of truth; clearly, consistently, intelligently, faithfully, to declare unto men all the counsel of God, requires a training which, in all ordinary cases, will occupy even a vigorous intellect for many years. Every Christian who has had a living, loving experience of the power of Christ's Gospel in and over his own soul, can indeed tell the good news, can proclaim, can preach the glad tidings. But to instruct, to edify, to nourish up believers in Jesus, can very seldom be done in large measure, and for a length of time, except by those who have been thoroughly trained for these great duties, and, especially, for preaching the Gospel.

AN ESSAY,

BY THE

REV. E. T. PERKINS, D. D.

“WHAT IS THE SPECIAL FUNCTION OF THE CHRISTIAN
MINISTER?”

I have been asked to present some thoughts in answer to the question, “What is the Special Function of the Christian Minister?” An important question, especially in view of the growing misconceptions concerning it, and the grave consequences resulting therefrom, and yet a question which can be treated but very imperfectly in the necessarily few moments which can here and now be given to its consideration.

A clear conception and an earnest impression of the differing and awful responsibilities of this office in all who would seek it, and in all who occupy it, I conceive to be of the greatest importance to the general interests of Christianity, as well as to those two classes of persons, postulants for, and occupants of, the office of the ministry; while the want or imperfectness of such conceptions and impressions is surely one influential cause of the low state of spirituality in this our day.

Just views and right feelings, on this subject would induce men of earnest religious character, who were otherwise fitted therefor, to seek this office, while it would necessarily prevent men from entering the Christian ministry with insufficient preparation or from improper motives, as it would also withhold those who have entered it from its unworthy and inappropriate and sometimes desecrated use, thus bringing discredit upon

their high and holy vocation, and upon themselves just and certain condemnation.

We shall take as the basis of our treatment of this subject the words of our Saviour to His disciples, as contained in the twelfth chapter of St. Luke's Gospel, where we have a most impressive view of the responsibilities of the office, with its nature and design. Here, the officials of the Church of Christ are represented as confidential servants of a prince or nobleman, who has gone from home for an untold time, and has entrusted to these servants the management of His affairs during His absence; and not only servants, but a distinct order of servants, constituted by the Master stewards and rulers over His household; servants, not lords: as St. Paul says, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Servants, not masters. "One is your master, even Christ; we are your servants for His sake." You are not our property, that we may control you in your faith and conduct, but you are His possession, who hath purchased you with His own blood, even as he hath purchased us; we are your fellow servants, who are to serve our common Master, by ministering to you in the things to which He hath appointed us, for your good to edification. Our authority is from Him; we are to declare His will, not our own, and to execute His laws as He hath committed them to us.

But while Christian ministers are in this high sense the servants of Christ, and the servants of the Church, *i. e.*, of those who are Christ's in common with themselves, they have likewise been constituted by the Master, "rulers" over the household, entrusted with management, under Him, and in entire subjection to His will, from whom they receive all their instructions, and to whom they are responsible for the execution of His will.

They are also "stewards," who have to give account of their stewardship. "Guides," too; not to prescribe ways of their own devising, but to direct in the "old way" laid down by the Master, to instruct, as they themselves have been instructed; to teach the lessons which they themselves have first learned of Him.

The primary use, then, of the function of the Christian Ministry is the channel of communication from the Head to the several members of the body. This is their special service, divided as it is into specific uses, each bearing a relation to the nature of the administration and the necessities of the charge. If the Church be called a "flock," the minister is the "pastor," the servant, whose duty it is to seek that which is lost, to strengthen the diseased, to heal the sick, to bring again that which was driven away; in a word, to shepherd the flock in all the exercises of tenderness, consideration and care, that belong to this endearing character.

If the family of Christ be a "household," the minister is the faithful and wise "steward" who dispenses the provisions of the house according to the necessities of its several members. If the Church of God be a "city," he is the "watchman" to wake and warn the slumberers of their peril. If it be a husbandry, he is the laborer to plant and water the soil, to cleanse the earth, to watch the growth of the plant, instrumentally to bring forward the harvest.

If it be a "building," he is the "master-builder" to build upon the "sure foundation," "lively stones," "a spiritual house" growing up into a holy temple of the Lord, builded together for the habitation of God through the Spirit. If there be a treaty of peace to be negotiated between the Majesty of Heaven and a world of rebels, he is the "ambassador," entrusted with the ministry, a service of reconciliation, and praying them in Christ's stead, "Be ye reconciled to God."

This ministry is of *Divine* appointment, not because God could not have accomplished His will toward men without it, but because in his sovereign pleasure He saw fit to ordain this office as the first link of the means of salvation. So that without this ministry, there would be no hearing of the Word, *i. e.*, of the will and provision of the Master. Consequently, no faith in the Saviour of whom it tells, no calling upon His name, no salvation; and all this because He hath been pleased so to order it. This, therefore, is the ordained means of conversion, and of

subsequent establishment in every stage of the Christian life; and its necessity must continue while there is a single sinner to be brought into the family of God, or a single grace in the heart of the saint to advance to perfection.

The Master's will is *fully declared* to His servants in His *revealed Word*, and He has promised to be with them by His Spirit to enable them to understand and proclaim it, that they may rightly divide it, giving to each his portion in due season. He who does this shall be accounted a worthy servant, who shall receive the Master's commendation here and hereafter; shall receive souls as his wages here, and hereafter an eternal weight of glory: he who fails to do this, shall, at the coming again of his Lord, be cut asunder and have his portion with the unbelievers.

The *subordinate rule* which the minister or servant has is *all derived from Christ*. It is *He* who makes them rulers in His household. In Christ's family none has authority, in the strict sense of the term, but He: no temporal prince, no secular legislature, no man, no body of men, has any right to constitute men stewards over the family of God, *that* belongs only to Him whose family it is; to Him who is set as a Son over His own house. *All Church power* comes from *Him*, by His Spirit. He directly and personally appointed the first office-bearers in the spiritual society which He established, and none are rightly constituted but those who are so in accordance with the principles laid down in the Apostolic Epistles and exemplified in the practice of the Apostolic Churches.

It is of great importance to observe that, though called to office by the *instrumentality* of their brethren, after having been first called by the Holy Ghost, their authority is derived, not from their brethren, but from their Master; by Him, not by them, are they to be directed in the performance of their duties, and to Him are they accountable for the right discharge of those duties. They are to teach His doctrines and administer His laws.

The steward or overseer, or subordinate ruler, though declared chosen, if such be the appointment of the Master, by

his fellow-servants, is to be guided in managing the household by the instructions of Him who appointed Him; and he who forgets this, and seeks in his official proceedings primarily to please his fellow-servants to whom he ministers, has forgotten his exalted character as a servant of Christ. Instead of being the slave and executioner of the prejudices of his people, the Christian minister is fearlessly to proclaim the will and impartially to administer the laws of Christ; for thus alone can he promote the good of his fellow-servants whom he is appointed to oversee and instruct, and thus only can be accomplished the Master's will concerning them. They must be taught the *Lord's way*, and do the *Lord's will*, and thus be made partakers of the Lord's blessing. He is not to use his office for his own aggrandizement, or his own interest, but for the benefit of his brethren, to promote their spiritual improvement, and secure their ultimate salvation; and to do this he will seek to be on good terms with those under his care; he will endeavor to please his brethren to edification; nay, he will seek to please all men in all things, not seeking his own profit, but the profit of many, that they may be saved.

Rightly to discharge the high and holy duties of his exalted and responsible office, as a servant of the Lord, a ruler in His house, a steward, he must necessarily know the Master's will; and that he may do so, though the Master of the household is absent, *He has left full and particular directions* for the conduct of all his servants, and especially for such as He has made rulers and stewards. These directions are not to be found in the "traditions of the elders," in the "canons of councils," or in the "decretals of popes," all of which may be good in themselves, but of themselves are nothing worth. His directions are to be found in *the Scriptures of truth*, the *Word of Christ*; and traditions, and canons and decrees are good only so far as they are consonant with these authoritative Scriptures. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto

all good works. Possessing this repository of the doctrine and law of his Lord, the minister must seek to make himself master of all its stores. He must search the Scriptures, and become a scribe instructed in the kingdom of heaven, so that he indeed be like a man who is a householder, which bringeth out of his treasures things new and old.

Knowing the will of his Master, he makes preparation for *doing* that will; he gives himself to reading, meditation and prayer, thus seeking to become acquainted with the great truths which he is to teach; the great principles by which he is to be governed in his dealings with them; "he gives his heart to resort early to the Lord who made him, and prays before the most High."

And thus preparing himself, he *does* according to his Lord's will. His light is not put under a bushel, but is placed in a candlestick. He turns to account his secret acquisitions in the conscientious discharge of his duties to the household and to the Master of the household. He gives to the household their meat in due season, *i. e.*, the proper nutriment of the immortal mind. It is by the "words of faith and sound doctrine" that Christians are nourished up and strengthened for every good work. He endeavors to bring before the mind of his people pure Christian truth, *i. e.*, the message of the Lord; *i. e.*, the Gospel of the Lord Jesus Christ and all Christian truth, so far as he knows it; the "wholesome, nourishing food of sound doctrine;" clear exposition for the ignorant, satisfactory evidence for the doubtful, cogent persuasion or strong stimulus for the indolent, abundant consolation for the afflicted. He preaches the Word, is "instant in season and out of season," and though he will not beat his fellow-servants, that is, usurp undue authority over them, and engage in a harsh administration of his office, yet he does not spare to reprove and rebuke, to warn them that are unruly, as well as to comfort the feeble-minded and support the weak."

And, as a good steward, he looks also to the order and peace of the household, as well as to their comfortable maintenance; and

to this end, as the most effectual means, he seeks to bring them under the sanctifying influence of the *truth as it is in Jesus*. He does all this as to the Lord, and not to man.

In the discharge of the office committed to him, he has nothing to do with the fear or the applause of man, for he feels that it is a very little thing for him to be judged by man's judgment; "there is one that judgeth him, that is, the Lord," and therefore he "is not weary in well-doing," but is "steadfast and immovable, always abounding in the work of the Lord; knowing that his labor shall not be in vain in the Lord." He not only gives himself wholly to his duties, but he continues in them, endures to the end, knowing that by so doing he shall be blessed when the Lord comes. The special function of the Christian minister, then, is to teach the Master's will, as *He hath revealed it*; to teach it *after having himself first learned it*; to teach it diligently, and with the *aid and in dependence upon the help of the Divine Spirit*; to teach it so that men may learn it, and learning it, be guided by it and saved through it; to teach it that so he may accomplish the Master's will; and at last, though he may reach it through painfulness and weariness, yet at the last he may receive the plaudit of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

AN ESSAY,

BY THE

REV. E. A. WASHBURN, D. D.

“DOES IT TEND TO DESTROY THE MANLINESS OF THE MINISTRY
TO EXTEND PECUNIARY AID TO CANDIDATES FOR HOLY
ORDERS?”

I am well aware that it is no pleasing task to appear as critic of a system, whose defenders are often led by a generous zeal for the cause of Christ, and whose fruits are by no means scanty. But I have accepted it, because I believe that there is a weighty truth to be spoken. I am persuaded that the whole question of clerical education is one we must sift more thoroughly than in the past years, and that this branch of it directly touches what our time is asking, whether the Christian ministry has in any degree lost the influence it once had over the mind and life of society? In that view, the form in which this question has been put before your Society, is, perhaps as comprehensive as any, “Does it tend to destroy the manliness of the ministry to extend pecuniary aid to candidates for Holy Orders?” If by manliness we understand all that goes to the intellectual and moral strength of a clergy, I cannot choose a better line of argument. I regard the system of Clerical Aid Societies as alike wrong in its principle and evil in its effects. I shall speak with the kindest feeling, but with the frankness of my convictions. Let me add, too, in justice to this essay, that I

only agreed to give it on the plain condition that I should be allowed to differ without disguise. Pardon me, therefore, should I unwittingly wound the opinions of any; but let me be judged by the reasons I shall give, and the weight of the truth I wish to enforce.

I shall, then, on the threshold, state the ground held by many in our own as well as other communions, for their support of the Clerical Education Society. It is assumed that the ministry is so essential, beyond all other callings, to the welfare of Christendom, that it needs special provision apart from the common law of demand and supply; that, moreover, it can appeal to no such strong secular motives as fill the ranks of law or medicine, and must, therefore, be more largely supplied from the poor. All our best feelings of love for the cause of Christ are appealed to for such an object. In our own time, especially, it is the source of much grief and even alarm, that the number of candidates seems to be greatly lessened; and it is hence inferred that the only cure is to meet the want by a special outlay. Such, I suppose, is a fair statement of the principle of our societies. I do not intend here to enter into any detail as to their methods. They are, of course, various; and some, I think, less open to criticism than others. The Society for the Increase of the Ministry carries its students through college and seminary, giving the young man his choice of any, and a stipend of \$100 to \$300 a year. Your Evangelical Association confines its candidates to certain institutions. In a few cases, as in the Church Scholarship Society at Hartford, the stipend is a loan, payable when it can be met; and this has certainly one good feature, that it leaves to the student the feeling of manly self-respect.

But my purpose is not to treat, at this opening point, the differing methods; it is to examine their common principle. I must guard my objections carefully, by saying that I by no means deny the good of wise aid in certain cases. I readily admit that there are worthy men, hindered by special drawbacks from entering the ministry, to whom we owe such

aid. In that view, I heartily believe in the endowment of private scholarships, connected with college or divinity school, under the wise charge of the faculty. But it is quite another thing when such a rare exceptional benevolence is changed into a great system of ministerial training; for it then becomes a very active normal force in shaping the character of the profession, and must be judged by much keener study.

Let me show, then, the evils of the principle, and afterward meet the reasons that may be urged against my view. I sum the argument in a sentence. The chief motive power in any calling should lie in its intrinsic character as it appeals to the mental or moral fitness of the man; and its highest aim is reached when it has called forth his talent, industry and manly strength. Whatever allures to one profession beyond the rest, by a motive that lessens the power of these natural incentives in the calling itself, is in so far a bounty on inferiority. I am not such an ethical sentimentalist as to be talking here of purely disinterested motives in any profession. The interests of gain, of ambition, are of course blended with the higher love of knowledge or duty in the bulk of mankind; nor need we call him selfish who feels these in a due degree. But the point I am aiming at is, that the profession must itself supply the chief stimulus. This principle we recognize in every sphere. It is the noblest claim of each of the liberal professions, that, as truly as the ministry, it has its calling from God, its consecration by our Christian vow; that it speaks to the lawyer of the study of those statutes which have their ground in a divine lawgiver, their broad field in social order; to the physician, of that knowledge which opens the world of nature for the healing of man; and that at all times its best students have been those who from love of such inquiries have accepted its tasks, its discipline, its hardships.

If this be true, then, of all callings, it should seem to be above all a weighty truth in regard to the ministry. I give it its high and sacred rank. It must have, in a solemn sense, its calling from God. But if its task be in the study of divine

wisdom and the sphere of a more unworldly duty, it must demand, therefore, the only solid test we can have of such vocation in the fitness, the aims, the training of the whole man. And this being so, why should it be so differenced from the rest as to be exempt from the same conditions of manly struggle? Why should the young man be tempted into it by the promise of extrinsic support? Am I told that the hardships of the candidate for the ministry are quite enough in any case, and he should be relieved of them from the start? I ask the proof that they are greater than in any other sphere. Am I told that in his spiritual calling he needs to be freed from the lower, pinching wants of material support, and that he should feel no temptation to the more lucrative pursuits that are debarred him by his office? I answer, that he needs the spur of labor as fully as others. I have, I trust, as high an appreciation as any of the character of the clergy. But my experience has not taught me to think that as a class they are superhuman, or on the whole different from the average of the race in their mental and moral qualities, whatever grace of orders may be supposed to have transformed them. If they have less of interest in secular gain, because of less opportunity, they may be liable to other forms of self-seeking. Indeed, the higher our standard of the ministry, the more we should guard against that vulgar error, which worships the man. I suppose that they are quite as other men are, with the like elect number of heroes, saints, martyrs, and the bulk of a very mixed humanity.

We may thus fairly judge the operation of the clerical aid method. I repeat, that in the main it lowers the profession; and I will show it in particulars. In the first place, it too often persuades into the highest calling those whom their Maker called, if we may judge by their proper qualities of mind, to be very good farmers or artisans, but never to be teachers or overseers in his church. There will be, of course, a due number of worthy candidates. But the temptation is very great to the

inferior. A man may be a most incapable minister, yet he may have the sincere belief that he is called of heaven, and in many cases the more fervid his zeal, the more blind his delusion. And now let such a good, blind youth find his path open for him; nay, be solicited to take it, with the promise that his expenses are to be paid, and you have a protective system for inferiority. No other profession offers the same. If he enter the law, he will find a hard battle; if the study of medicine, he may become a quack doctor, but the regular school will not welcome the ignoramus. None gives such easy conditions as the ministry. You will say that the clerical aid system does not exclude, but enforces strict qualifications. I reply, that it is very difficult to enforce, very easy to escape them. There are, I regret to say, not a few seminaries where only the minimum of education is needed, and I have heard of bishops, who, to swell the number of clergy, will ordain anything. But here I add another very weighty suggestion. The clerical aid system almost always tends to lower the standard of ministerial training. A large part of the youths drawn by its cast-net are very scantily prepared; yet the supposed necessity of increasing the clerical number readily leads to the letting down the requirements, so that in fact the best feature of the system proves to be when the increase is smallest. I remember well in Andover this class of students, who vexed the soul of Moses Stuart; men mighty at prayer-meetings, but impotent in the conjugation of *τέτα*. It is next to impossible for any professor to overcome this evil, for he may do it at the risk of depleting the school, and getting a reputation for learning without piety. "The gods fight in vain against stupidity." I beg you not to infer that I am one of those profane persons who value Greek above godliness. I am not jesting on this grave topic. There may be, and must be, a class of clergy who shall do noble work for Christ with inferior mental training. But let them form a distinct class, not be allowed to affect the standard of the divinity school, for they will level it down, not up. We have not so much education, I trow, that

we need devise ways and means to debase it. Indeed, I think our experience in deacon making, under the so-called "lesser canon" ought to furnish us data enough. It failed virtually, because it admitted so many with no learning, but a holy ambition to "climb up some other way," or creep by the back gate into full orders. I remember well a converted Jew, who after six months got a dispensation from Greek and almost all else save Hebrew, out of the majority of the Standing Committee, and would have entered into the paradise of presbyters, had I not been unbrotherly enough to bar him out. I do not want such a ministry. Let it be called lack of piety, if you wish; but I believe in a stern, high standard of training, and I look with unfeigned dislike on any method which dwarfs it; for it does not add to godliness, it only lessens knowledge.

But I have not stated the worse defect of this system: If it were merely or mainly that it lowers the standard of mental training, it would be enough. But it really tends to demoralize the clerical character, while it seemingly honors unworldly motives in a professional choice. There are not a few who can be tempted into a calling, where for four or seven years they can have far easier work than on the farm or at the shop, and at the close can rise to a position which, however small, or subject to privations, carries with it an influence fifty times beyond what they could achieve in their proper obscurity. I do not know what your ideas of unworldliness may be; but, judging the clergy, not by the cassock or the sermon, but by the ordinary rule of conduct, I suppose that such a social ambition will naturally be a powerful one. Some may find their satisfaction in making money, or in any driving secular career. But there are others who do not like that style of work, and could not run in the secular race, yet are quite as self-seeking in an easier sphere. Now I do not mean that the ministry specially fosters indolence or ambition; I suppose that the clergy, as a class, are self-denying in the matter of amusements and sensual appetites. But I believe that they have their share of such other-worldli-

ness; and as human nature goes, I fear the proportion of postulants (to use the favorite word we have adopted to-day) of this sort is not small. You will say, that we cannot in any case prevent all selfish men or selfish aims from intruding on the ministry. Certainly no. But we need not directly foster it by our method. We do foster it, when we use the means which will tell most readily, not on the poor, who have most talent, courage, manly self-respect, but those who have least. No man, who feels a mighty determination to the ministry in the bent of his mind and heart, will easily be kept out of it; none who aspires to its loftiest aims will accept aid, if he can avoid it. Yet the class your education scheme proposes to choose, and seeks to multiply, is precisely that which can be most easily found among the inferior in mental and in moral manhood.

I have thus far stated the principle on which I base my argument. And I have been anxious to do so, because I wish it understood that my opposition to the clerical aid system does not rest on certain scattered objections. It is positive; it goes to the root. I wish to urge it as such. I wish it understood, that the burden of proof does not lie on me, as denying an admirable, self-evident plan of benevolence; but on societies, which counteract the simplest and healthiest laws of education by artificial methods. In a word, I plead for a sound architecture against a bad one, which would prop falling walls by its buttresses. You shall see, presently, the force of this, when I come to show that the whole theory mistakes the cause of our decline in clerical numbers, and so mistakes the real cause. But just here I keep the line of my reasoning. I have shown you the radical defects of the system, and I now approach the often-quoted argument for it, which I gave at the outset in a brief way. It is said that we must have a ministry to meet the wants of the church; yet since by the nature of the office there cannot be such inducements as secular callings give, we cannot depend on the ordinary law of demand and supply. This is the pivot of the whole reasoning, in whatever

plausible fashion it is repeated. And this I claim to have already answered, by showing that all attempts to get rid of the natural operation of such a law ends, as with all protective systems, in protecting an inferior product. Examine the reasoning in detail. "We need an increase of the ministry to meet the wants of the church." And why? I ask. We need more able and good clergy, but we do not need inferior men, and the question is, whether the system tends to improve the quality, not the quantity. "The office cannot offer such worldly inducements as the secular callings." It seems, then, a strange method to offer other worldly inducements, in order to draw young men into it. "But we must naturally look to the ranks of the poor for our supply, and therefore must aid them." *Non sequitur*. The history of all callings in this free land will show that the noblest in each have been the poor, brave, resolute, who grappled with the conditions of their life. In a word, if the ministry be the best of professions, it has motive enough to win the best men, and it wants no others. But it is not enough to meet the objections on the surface. I claim that this idea of a dearth of clergy is rooted in a wrong conception of the condition and want of the church. There is, in the first place, the most palpable proof, that we have quite enough, in proportion to the ability of the church to sustain them. Why is it that there are always from thirty to fifty clergymen ready to take a vacant parish of fair income? It does not look like a dearth, but a glut in the market. Nor are these the worthless refuse of the profession; they are in a large degree able men, who are starving on salaries wholly inadequate to their support. It may be painful to learn this truth, but it should be spoken. We have been for years engaged in a shallow plan of church extension; a crowd of small parishes have sprung up in towns and villages, where some two or three seceders have quarreled with their Presbyterian minister, or a good woman has built a Gothic chapel without means to support it; and then we have been told of the miraculous growth of the church, and its want of a ministry. I rejoice to believe that our church has had its full share of

increase, and that a solid one, wherever it has relied on its own wise methods. But there has been far too much of what some love to call an "aggressive policy," or, in plainer words, the proselytism, which cares more for a name than for reality. Our dioceses are multiplied, and our bishops must have an increase of stations and clergy, whatever their quality. The strength of our communion has been weakened by such growth. It has filled the ranks with inferior men, and driven away the better class.

And, here, then we touch the very nerve of our inquiry. The decrease of the clergy is not to be reckoned in numbers, but in the character of the profession. It is the just complaint of many, that it does not to-day attract so large a number of the intelligent and able among our young men. I ask the cause. The reply is, often, that the secularism of the time, the pursuit of worldly fortune, and the tone of irreligious culture, have dwarfed the interest in this sacred calling. No doubt there is much worldliness. But is there any reason to think that it is confined to secular pursuits? Are there no secular clergy, in another than the old ecclesiastical sense? Are those generally more selfish and sordid, who do not choose the ministry? Perhaps we may find other reasons for such a decrease. I might name as a weighty one, that the clerical profession no longer offers the sole or chief sphere of intellectual work as in former days. Science, art, the press, the varied domain of literary labor, are open. Nor do I with my ideas of the Christian calling lament this. We need Christian scientists, artists, scholars, as well as clergymen. Each is a ministry. But we must pass to the more concerning fact. It is undoubtedly true, that in these times of critical inquiry in Biblical and theological science, there are not a few who are averse from a profession, which seems to them to have a lower standard of education than is found elsewhere. I grant that there is in this a degree of lawless liberty, of cultured Pyrrhonism, of flippant irreverence for Christian truth. But we cannot dismiss it altogether with such rebukes. Our church has a body of excellent clergy, but there has been far too large a

growth in later years of those whose tone of scholarship is not likely to win men of robust or manly thought. We have seen advancing by sure steps an army of young ecclesiastics, nursed on scraps of patristic learning, but ignorant of Hebrew or Greek Scripture; believing that episcopal orders are enough without brains or scholarship; fresh fledglings, who prate from the pulpit about the authority of the Church, and call all heretics outside their narrow perch; copies of the clerical mob of all time from the day of Cyril to Monseigneur Mermillod. I am not in the least surprised that we have lost through this diluted ministry much of the influence our communion ought to have over the thoughtful minds just entering on a professional career. It must then be plain, how such a view of the case touches the question of our education societies. We may well ask, whether the way to fill the ranks of the ministry, instead of raising its standard of character, is to swell its numbers; whether, indeed, we do not open its doors to this very class of inferior men? My condensed objection to the system of clerical aid is, that it will choose and educate and send forth so much of the material which naturally drifts toward this result. No surer sign of decay can be found in the church, than when its clergy is largely made up of those below the cultivated intelligence of the time. The Latin hierarchy has lost its hold over the mind of Europe, above all, in this debasement of its ministry. Jesuitism, in its idea a clerical education machine, has crowded its order with a mob of servile, trained ecclesiastics, in the decline of its Bosquets and its Fleurys; nor when you know the type of its students at Ushaw, Oscott and over the Continent, are you at a loss to understand how the dogma of infallibility was passed by an ecumenical decree. It will be so in its degree always. The students, who live by this small patronage, will not be so likely to prove manly scholars or manly clergymen. They will be natural mercenaries. They will fall into the rank and march to the tune of a party. They will support the reigning tradition, and prove always the blind, unquestioning tools in

the hand of any intriguing leader. You may say, that your Evangelical Society aims to counteract this influence, and educate a pure Gospel ministry. I do not doubt its aim, but I do doubt the method. I am so evangelical, that I believe the true way to stem the growth of false ecclesiastical tendencies is by no such machinery at all, but by simply aiming at so high a standard of education as to make the ministry a profession noble enough to win the noblest men, rich or poor, to its ranks. If it be not this, its increase will be its growing weakness. It matters very little, in my view, whether the man be of sacerdotal or evangelical type, if his education leaves him the retainer of a party; only sound learning, a manly love of the truth, a self-governed character, rather than a professional drill, will make him a minister worthy of the Master, "whose he is, and whom he serves."

But I shall be told, at last, that I am creating all these supposed defects. I shall be told, that the practical fruit of the Education movement proves its worth; that the noblest scholars, the most effective workmen of the church, form a large part of its beneficiaries. Far be it from me to deny that there are such fruits. I honor them wherever I find them. But I claim that this so-called practical test is the most fallacious of things. It rests on a very partial induction. Most of those educated in this way would have achieved the same without it. Nor have we any right to single the eminent exceptions, and quote them as the rule. Certainly, I bow with deference to the judgment of those who have, as professors in college or seminary, seen the working of the system. Yet I know that I have strongly with me not a few of these; and I may add, after nine years' professorship in a divinity school, as well as a life in the ministry, I am at least entitled to speak my experience. The results of this forcing process have been in many cases unmistakable. I shall only give you a few crucial instances. It was the favorite theme of one of our eloquent divines, now a bishop, to urge on his people as a Christian obligation to consecrate, as in old time, the first-born son to the Lord; and this consecration he

took for granted to be the ministry. A youth of good character, but the dullest brain, had been so devoted by his doting mother, and, under the charge of the Church Scholarship Society, crawled through three years of college, till at last the faculty decided that it was useless to torture him and themselves longer with his education. It became my sad duty to tell his parents that he was not fitted for the ministry, and I shall never forget the pain of the poor mother who had fondly believed in her offering. The youth was spoiled for a good tradesman, and became, I think, a bad schoolmaster in Kentucky. I have supported another devout but weak youth, who, after seven years in Annandale and the General Seminary, has become as stolid an ecclesiastic as can be found. Another, with a fine voice for music, was allured by the offer of a free education, and has since ripened into an advanced ritualist and chanting Levite. Six more, who got authentic papers easily, are among the most useless hangers-on of the craft. These are only a few out of many cases. My experience has not been a pleasant one. It has led me to reflect much on this matter, and to integrate my induction. And I must add, that the view I have given you is confirmed by men whose judgment is entitled to the fullest hearing. It is a growing conviction with some of the most experienced teachers in our communion, and is largely shared beyond it by those who have for years sustained the Presbyterian and other Education Boards. Only a short time since I conversed with an eminent divine, who told me that at a seminary examination, the students were found to belong to three marked classes: the first of the poorer, who had gained the highest honors by unaided struggle; the second of the average social rank; the lowest, of the beneficiaries. Others, of course, will give a different account. I simply claim that the evidence is quite enough to make my argument more than a one-sided theory. Indeed, in my own case, it is a conclusion so much the stronger, because in earlier years I aided in the formation of one of the foremost of these Societies, and defended it with zeal, until a

riper experience has forced me against my will to give up my illusion.

Let me, then, bring this essay to its close with the one thought I wish to urge. I am conscious that I have uttered heterodox opinions; yet I beg you to strike, but hear. Whatever in my expression may have been overbold, whatever trenches on your Christian feeling, your long-cherished convictions, I resign to your criticism. But no surgeon can perform a nice operation without pain, even if the limb need healing. There are some I do not hope to convince. There are others, who, I trust, will at least ask soberly whether I have not spoken much truth; whether, if they cling to their system, it may not be wise to know its perils and modify its plans. I have not denied that there may be, and are legitimate methods of such benevolence. Let us have a few choice scholarships. Let us establish and endow fellowships, after an improved English pattern, which shall be the rewards of superior ability. But I oppose clearly and deliberately the present system. I hope I may not be misunderstood. I do not rank learning above godliness; nor do I doubt that we may have useful ministers without large culture. But we shall have enough without any machine of an Education Society to create them. God forbid that, in saying all this, I forget in my selfishness my toiling brethren; that I add anything to the trials the student must encounter in the long, hard discipline of years! No; but I must not forget the higher interests of the ministry itself. With that thought I conclude this honest, if imperfect essay. What is the great object which our Church should aim at, in its zeal to meet the wants of the time? What the true increase of its ministry? If it be indeed, as I have sought to show, not numbers but men, not quantity but quality we want, then let our plans be in accordance with such a purpose. Let the first effort in the work of education be to build up your Seminaries, so that they shall have professors of the ripest learning, and attract students by their genuine merits. One such institution is worth a dozen mushrooms that now spring up over night in every little dio-

cese. Let there be endowments which shall sustain them liberally. Let such schools meet with a better training, the traditional learning, the backward tendencies of any clerical party; and trust to this for the increase of your ministry. Let our laymen learn that their wealth should be employed in such real work, and not in building small Gothic chapels over the land. Let us have less talk of church extension, and more of thorough growth. Let us have less boastful faith that the multiplying of our churches, or the apostolic lineage of our clergy, will stem the tide of irreligion, but rest assured that a Christian learning, a ripe intelligence, a manly character, and a sound godliness shall yield the fruits of increase. I know no other method. I can work with no other. I am tired of these poor experiments at building with rubble or untempered mortar, and only anxious in the years to come, that we may lay the foundations surely, on which may rise the living stones of the living temple.

AN ESSAY,

BY THE

REV. ISAAC GIBSON.

“DOES IT TEND TO DESTROY THE MANLINESS OF THE MINISTRY
TO EXTEND PECUNIARY AID TO CANDIDATES FOR HOLY
ORDERS?”

The question under discussion has been thus stated: “Does it Tend to Destroy the Manliness of the Ministry to Extend Pecuniary Aid to Candidates for Holy Orders?” Webster defines manliness with such words as firmness, bravery, and nobleness; to these I take the liberty of adding self-respect and self-reliance; and thus supplemented, shall accept the definition as sufficiently declaring the meaning of manliness in the question under examination.

As explained, I understand the question to be, “Does extending pecuniary aid to candidates for Holy Orders tend to destroy their manliness, by impairing their courage and self-reliance, and lowering the tone of their self-respect and general nobility of nature?” To the question, as thus put, I answer, No.

In the first place, I am unable to discover anything in the nature of assistance, as such, which suggests the idea of hostility to manliness; on the contrary, the indications, as I have noted them, suggest an opposite spirit and tendency, and seem to warrant the belief that it is of the nature of assistance to enhance rather than depreciate manly qualities.

I cannot, in the brief time allotted me this morning, enter upon a close analysis of the relations of manliness, to both the

secret and manifest influences of civilized society by which it has been stimulated, and through the nurture of which it has attained to vigorous and healthful growth; but I can safely affirm that to the direct and indirect help of society and individuals the excellencies of manly qualities always, and in a marked degree, owe their development. Manly courage and nobility of nature do not grow up in isolation, but in connection with social life and order, which can exist only where the law of inter-dependence is recognized; and in order to satisfactory results, this law must be so interpreted as to entitle all persons to such help as will enable them to obtain an average culture of physical, intellectual and moral manhood. Where this law of inter-dependence enters strongly into social life, we note a striking elevation of manly character; where its influence is excluded, we find manliness at zero. In the former case we have civilization; in the latter, the anarchy of savage life.

The law of help is so broad and comprehensive in its influences, it so penetrates all forms of society, that it is impossible wholly to escape its effects. It is the secret of family life; it is the motive power which organizes the State; it is the central idea of the Church, and the philosophy of the economy of grace. Being all this, and much more, it is difficult to so pervert it as to render it injurious in its bearings upon individual character, especially difficult to convert into a power destructive of courage or nobility of nature. Help may, it is true, be exaggerated to an enervating degree. A wealthy parent, or a too liberal government, may, by giving without discriminating purpose, destroy the self-reliance of a son or of a citizen. A son not assisted to a better life by the munificence of a father, but allowed to revel in the immunities of fortune, may sink to littleness; and a citizen enjoying an abundant income from a sinecure may become contemptible. But in these cases the law of help is plainly violated, and they ought not to be cited as neutralizing its legitimate benefits.

But, to present the subject in a different light, let me ask why should a man value himself the less highly because he owes his

success in business to the affectionate regard and generous confidence of a friend of his youth? Why should he rely with less confidence upon his energies because they were originally stimulated to activity by the noble benevolence of a philanthropist? Why, as a soldier, citizen or churchman, should he be less brave, firm, noble, because through the assistance of the State or the Church he has been fitted for the position he is designed to fill? I must leave those who insist upon the general injuriousness of help to answer these questions, but to me the evidence on the other side is overwhelming, and, as interpreted from my standpoint, demonstrates that assistance, whether pecuniary or otherwise, does not tend to injure, much less destroy, manliness. From my standpoint I see modern civilization arising out of, and conserved largely by, the law of help. I see the influence of assistance, given by the State, the Church and public-spirited individuals, to youth entering the various departments of life, becoming manifest in a general elevation of conviction and sentiment, and in an indisputable increase of efficiency. I look to the past, and interpret results. Our forefathers looked to the future, believing that such results would ultimately transpire. They endowed colleges and universities, and founded benevolences, by means of which both rich and poor might enjoy high educational advantages. They sought to give a practical direction to help, and they did it with the courage of hope. With us their hope has become fruition, and in this all agree, except a few ultra-conservatives, who would clog the wheels of human progress to save a poor dignity which exists only through inheritance, or a feeble power which will crumble when touched by the light of intelligence. Europe has for centuries pursued the policy of help in all departments of culture, and may well rejoice to-day in the abounding energy and courageous vigor which is lifting her governments out of the ruts of ages and giving a noble direction to the aspirations of her peoples. She knows now what it signifies to help the poor to a better and higher life, and she has learned to appreciate the cultured energy of men whose early lives had inured them

to hardships, and whose early associations had given them knowledge of, and sympathy with, the wants and instincts of mankind.

Instructed by the experience of Europe, America has sought to confer upon all ranks of her citizens like advantages of education and culture. To this end she has endowed colleges and established a free-school system, which is so rapidly approaching perfection as to inspire the hope that ere long the advantages of the highest education will be as nearly as possible free to all.

As yet we do not note a resulting decadence in manliness; on the contrary, thousands grace the higher walks of life and enjoy the esteem and confidence of all true people, who would otherwise have sunk into obscurity and become instruments of evil in the hands of wealthy and powerful schemers and tyrants.

If in any quarter there has occurred a notable decline of manliness, it has been exceptional, and the cause cannot be traced to gratuitous education. If our schools have graduated unmanly men, the men would have been only the more unmanly without the benefit of the schools.

The national schools of West Point and Annapolis are conspicuous examples of gratuitous education and training. In them young men are trained for the Army and Navy at the expense of the United States Government. Has manliness been destroyed or deteriorated in the Army and Navy? Are its officers less noble, firm, or courageous than the average college graduates who passed unassisted through the required curriculum, or were aided to do so by rich fathers and uncles? The question carries its own answer; for it is well known that the officers of our Army and Navy are in no respects wanting in the elements of the truest manliness, and stand quite up to the advance line of the civilization of the age.

Theological studies and ministerial training are in many respects in marked contrast with the examples just noted, but are governed by the same general principles, and we may justly conclude that, as pecuniary aid does not destroy the manliness of

the Army and Navy, it will behave with equal innocence toward the candidates for holy orders.

It will be perceived that I have thus far contended for the principle of assistance, and given examples of successful administration. We have seen that the principle is true, and its application in the main correct. But at the same time we have no doubt there have been many failures to obtain satisfactory results, and in some cases young men have been matured in the most unhappy defects of which human nature is capable; but the fault is personal and does not belong to the system.

If, for instance, a young man has taken advantage of the aid offered by the Evangelical Educational Society to put himself upon the Church with a view of obtaining an education, or securing a position in society, or if in any way he has most selfishly sought his personal advantage through the benevolence of the Church, he proved himself, at the outset, devoid of all germs of manly character, and these no system of education undertakes to supply. Beginning with hypocrisy, he ended a fraud—a fraud which was the legitimate outgrowth of his mean and narrow nature.

But I hold that such cases have been, and are still, of rare occurrence. Students for the ministry are generally honest. They do not put themselves upon the Church, but give themselves to her. The Church, on her part, convinced of their fitness for her great work, accepts them, and gives such aid as is needed to fit them for the holy ministry. They do not suspect the Church of granting them a charity, nor themselves of being ecclesiastical mendicants. As loyal sons of the Church, they view her in the light of a loving, generous mother, ministering to their wants while they get ready to aid in her heavenly work.

But to return to cases in which ministerial training is a failure; a failure independent of the manner in which candidates for orders are supported; a failure which repeats itself as frequently where the support is private as where it is through the agency of educational societies.

Let us suppose a case. A young man of good culture and deep, enthusiastic piety turns his back upon evident worldly

prospects and freely consecrates mind, heart, and life to the work of the ministry. Whether aided by a society or not, all so far is right and promising. But the next step is unfortunate; he falls into bad hands, and is subjected to methods of training which the noblest qualities can hardly survive; methods which, while enervating the whole spiritual nature, leave but little room for the growth of the manly qualities of courage and self-reliance. The central idea of these methods is authority; not God's authority, but man's, claiming to represent God's; not mere authority of government, but authority over mind and conscience. Such methods cannot, without self-contradiction and self-destruction, aim to develop the faculty of reason into vigorous independence, nor can they safely seek to stimulate personal courage to a steady and calm self-reliance. No, our young man has fallen into bad hands, and must take the consequences. He must come to read the word of God by the light, or, more properly, in the shadow of the traditions of men. He must be guided by the voice of the Church in all ages, though pitched to various keys, rather than by the grammatical meaning of inspired words. He must submit his judgment to the dictum of councils and fathers, and allow his reason to be smothered under the overwhelming prestige of a hoary antiquity. The heroic manliness of that antiquity he may admire but not imitate; for to become self-reliant and courageous like the fathers, would abrogate authority and make him the peer of accepted expositors of the truth; to imitate the fathers would be to be a free man; to think, imagine or fancy, without reference to precedent, and to feel himself limited by no law but God's. The free, unregulated reason of the ante-Nicene fathers is one of their greatest charms, and it was only when the hierarchal spirit had grown vigorous that the idea of determining the limits of religious thought became prevalent and ultimately dominant.

But our young man must go further and recognize the perpetuated hierarchy of the post-Nicene period in the Church of to-day. He must concede to the church the unforfeitable right to define theology and determine the meets and bounds of spiritual

truth; and he must concede this, not for the conveniences of unity, but as an absolute verity laid upon his conscience, all authoritative deliverances of the Church assuming to him, not the force of an opinion of a majority, which he may courageously review in the light of revelation, but of a final determination of the significance of Scripture itself.

Is there a young manhood sufficiently robust to preserve itself intact under the influence of the methods of authority? It may be there is; for now and then there appears among men a youth of unusual individuality, whose courage no threatenings can abate and whose independence no repression can destroy. Such an one may recover his roundness and vigor after even the hard and persistent manipulation of authority; but all mediocrity is as clay in the hands of power, and is easily moulded into mere slaves of antiquity and willing servants of a vigorous hierarchy.

If there is a possible manhood which can live through the methods of training just considered, we may safely say there is none which can endure when subjected to the handlings of ecclesiastical etiquette and altar millinery. Manhood must be shriveled to insignificance, or it must be guilty of self-abdication, to be brought into rapport with these. To accept the gospel of authority requires the abdication of reason; to accept the gospel of clothes and posture involves the abandonment of self-respect; besides, a man grows like his work, and there is nothing so dwarfing to the soul as littleness, nothing so enervating to noble qualities as their vigorous concentration upon trifles. It would be, therefore, the greatest unreason to look for manliness in one who has been brought to accept a ceremony as of more importance than apostolic preaching, and the gospel of clothes and posture as of equal significance with the teaching of Christ and His apostles. It matters little how a young man is supported during such training, he certainly will never develop into true manliness, and there is a bare possibility that he will become a successful imitator.

It may be there is a gospel of authority among us, and it may

be there is a gospel of clothes and posture; we may even conjecture that, somewhere in this broad land, there exist schools which train young men for the ministry according to one or both of these gospels; if so, I insist that they must be held responsible for the resulting decadence of manly qualities. The principle of helping young men with money, or otherwise, is not vitiated by this faulty administration.

There is, however, another very different phase of this subject, but it also pertains to the *administration* of Church aid to candidates for Holy Orders; it does not, in my view, touch the principle itself. It is asserted, that through our Church education societies young men are induced to become candidates through the most humiliating influences. Says an anonymous writer in a recent tract: "Here are your societies and agents for the increase of the ministry going around and everlastingly preaching this crusade, and holding out bounties and rewards for young men who will enter it."

If this is true, we can affirm *à priori* that pecuniary aid will destroy manliness in the ministry, by crowding its ranks with most unmanly men. But is it true? Can it be possible that we have in this country a phenomenon so utterly contradictory of the principles of our living Christianity, and of the spiritual instincts of the Church? If so, where is it? and who are the agents thus disgracing their holy office? I am familiar with the work of the Church in three important dioceses, and such agents have never crossed my path. I receive, from time to time, the circulars of our education societies, and they contain no indications of crusade for the increase of the ministry, offering bounties and rewards for recruits to the clerical ranks. I am familiar with several of our Church papers, and I have never met with signs of this supreme folly in their columns. What must I conclude? Why, either that this crusade is carried on with the quiet cunning of Jesuits, or it only exists in the imagination of the writer who made the charge.

It is possible, nay, probable, that in advocating aid to candidates for orders, there may have been committed some indiscre-

tions of zeal; but is it generous, is it fair to seize hold of such infrequent and sporadic instances, to discredit the value of a great system, and to cast suspicion upon a normally healthy and generally efficient administration?

I am sure that the principle of extending aid to candidates for orders cannot be successfully impugned, and that the administration is safe from successful detraction; and furthermore, I am convinced that a fair examination of the facts will demonstrate that the candidates aided by our societies fairly represent the piety, culture and young manhood of the Church. I go further, and affirm the general healthfulness of the training they receive. There are, it is true, defects in our theological schools, defects which impair the efficiency of the ministry, but not its manliness; which narrow its scholarship, but do not tend to narrow its nobility or lessen its courage. We readily admit that our theological seminaries would be much improved by bringing their curriculums into more complete harmony with the progress and spirit of the age. This would undoubtedly improve the intellectual and practical side of the ministry, but I do not see how it would greatly enhance its manliness. There is nothing in the grand old system of sacred metaphysics, now so carefully taught, to debase or humiliate men's minds or hearts; and we well know that thousands of the greatest and best men of the last two centuries grew both strong and noble while solving their mysteries, and mastering their sublime generalizations.

But I must hasten to a conclusion. Allowing for local and sporadic influences of the gospels of authority and clothes, I deny a decline of manliness in the ministry of this Church. Men who adhere with holy zeal to a work which, as a rule, brings them neither wealth nor distinction, who amidst poverty and detractions continue faithful to their duties; who accept obscurity, that they may lead men to Christ, cannot be greatly wanting in the general excellencies of a manly character. Their courage and self-reliance are not the outgrowth of egotism, but of steadfast faith in Christ, and they "endure as seeing Him

who is invisible." With sublime nobleness of purpose, they fight the good fight and keep the faith, hoping that, when ready to be offered, they may obtain a crown of life. If this is not manliness, what then is it to be manly?

Judged from certain advanced standpoints, many of the ministry may be considered narrow and uncharitable; but may it not be possible that the atmosphere of such advanced standpoint is a little foggy? And, after all, may it not turn out to be rather manly than otherwise to hold and maintain definite opinions upon the great doctrines of Christianity; to contend that the light of revelation is something more than a luminous fog; to call things by their right names, and decline to allow to certain forms of infidelity the appellation of Christian; to refuse affiliation with heresy, and to hobnob with scientific skepticism? St. John was not wanting in manliness, and yet he wrote to the elect lady—

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed." If a charity so broad and indiscriminating as to embrace men of all phases of religious thought be a leading quality of manliness, then St. John was not a manly man; and, judged by the same principles, the great body of the ministry must be pronounced wanting in the same attribute of manliness.

But, after all, may not this talk about the decline of manliness in the ministry be the result of imagination rather than of careful inquiry into the facts? Where are the representatives of the ideal manliness of which we hear so much? In all departments of life, we have, I admit, brave, noble, self-reliant men; but have we not also men in abundance who fail of every attribute of manliness? Feeble, undeveloped men creep into every employment and profession, and all true men, while pitying them, regret their presence. The general character of the ministry is injured in like manner, but not in a greater proportionate degree than secular society. As a rule, the best men of the ministry are in manliness the peers of the best men of the laity. But, while contending for the manliness of the ministry,

let us not forget that it must not be considered its chief excellency. A true ministry must be composed of men of simple faith, and devout, worshipful spirit; men who believe and know the Holy Scriptures; men full of the love of Christ and zeal for the salvation of souls; Christlike men in humility and self-sacrifice, counting all things but loss that they may win Christ. It is the aim of the Evangelical Educational Society to give the Church such a ministry. So far, its labors have been blessed with cheering results, and it may well look hopefully to the future, assured that its principles and zeal will have their due measure of success. It need not fear for the manliness of its candidates for orders while it continues its fostering and discriminating benevolence, but be comforted with the conviction that the young men trained by its aid will one day become "workmen that needeth not to be ashamed."

AN ESSAY,

BY THE

REV. E. A. WARRINER.

“ARE THERE ANY SPECIAL REASONS THAT KEEP YOUNG MEN FROM ENTERING THE MINISTRY OF OUR CHURCH?”

This question is so limited by the word *special* that no difficulties and embarrassments of a general character are to be considered, but those only which pertain to our own ministry. Moreover, it should be understood at the outset that we do not seek to remove special difficulties from the minds of all young men alike. This we could not do without inconsistency and self-contradiction; for men so differ in opinions and sympathies that practically it will be found that what is a difficulty in one mind may be an incentive in another. Very likely, therefore, what we deem our best arguments might actually tend to deter some from entering our ministry. This, however, we cannot help nor regret, since we frankly confess that we do not deem it worth our while to devote our money and time to educate young men to become active enemies of what we believe to be a truly Catholic faith—to proclaim any other tidings than that heavenly evangel proclaimed in the sublime chant of the angels, “Glory to God in the highest, and on earth peace, good will toward men.” Neither are we at all solicitous of securing for the ministry those who have only special aptitudes and tastes for pretty church fashions and conceits, flippant party shibboleths, or insipid theological platitudes. Still less would we care to educate any to become proficient in any *novelties of*

worship, or in a coarse and gaudy *symbolism*, so-called. Nor, on the other hand, do we need any mere formalists, mere turners of a crank, mere drudges in ancient treadmills. Whatever may be said of our lack of ministers, or otherwise, there must always be room for true men; men in the true and lofty sense of the expression, men whom Christ Himself would call and accept, whether they be at first humble fishermen, like Peter and John, or proud and learned like Paul. We want men of the very highest natural gifts, in sympathy with the progress and promises of the age, enterprising and laborious in all true elements of culture, and, above all, inspired with Christ's own Spirit and purpose. From the minds of such men, and such only, would we seek to remove any possible doubts, difficulties, or barriers that may tend to deter them from entering our ministry.

No doubt many such men, called of God to preach the Gospel, are constrained by what they deem special reasons to keep aloof from our ministry. And doubtless, too, there are some who never have been called, and who never may be called—that have not, in fact, as yet, entertained the most remote idea of entering the ministry—that would even, if the possibility were suggested, turn from it at first with positive aversion—who are yet just the men we want, being capable of the highest usefulness and attainments in the profession. This may seem anomalous, but is not difficult to explain. Rarely, if ever, we presume, does any person hear the voice of God calling him, or is entrusted with any divine mission, who does not first turn aside, as Moses did, when he beheld the burning bush, to look upon this great sight, the imperishable Church of Christ, burning but not consumed. And such men, we fear, are not very likely to turn aside so long as certain doubts, difficulties and barriers are encountered upon the very threshold of our ministry—if, instead of a burning bush, they encounter there a cold and dead formalism, or a gaudy and superstitious symbolism. Possibly Moses may have turned aside, as a matter of surprise, had the bush been dead and stripped of all verdure; and very

likely he would have been drawn thereto, as a matter of curiosity, had it been lit up with wax candles, and its bare branches hung with many-colored ornaments; yet it is impossible that from any bush but one actually on fire, and not consumed, could have come forth the call of God.

But let me not be misunderstood. These difficulties are only apparent. A lifeless formalism on the one hand, and a sensational superfluity of ceremonies on the other, are by no means the rule, but the exception, with us. And while they can well be contemplated by thoughtful and earnest minds only with aversion, they need not present any special barriers to our ministry. On the contrary, they reveal our possibilities, possibilities of unity, order, and decency in worship, and of the true expression of inward holiness in outward beauty and loveliness; for in the liberty whereby such extremes are permissible are revealed almost limitless possibilities of culture. And surely a soul burning, but not consumed, will not permit our services to be cold and formal; and one whose intuitions and sympathies take hold upon the things of God, and to whose mind, nature, in its varied forms and language, presents the true symbolism of God's truths, will not seek expression for them in ritualistic splendors.

But perhaps one of the chief impediments to our ministry, with thoughtful, earnest and enterprising minds, is our apparent isolation, not only as respects other denominations of Christians, but also in regard to interests of a scientific or moral character. We seem cut off, in a measure, from the active sympathies of the aspiring and aggressive spirit of the age.

That this is true, in a measure, we will not deny, though we think it is more apparent than real. Here, I believe, and here only, is that silly conceit popular of sneering at whatever awakens popular sympathies and inspires popular enthusiasm. True, there are many popular sympathies that spring from ignorance and superstition. It is no privilege to be able to shout, "Great is Diana of the Ephesians," because others do. But when they are true and earnest it is a great privilege to

participate in them, and lend our aid to their promotion and expression.

But it must not be thought that our apparent isolation from popular sympathies and enterprises is necessary to our system, or in any respect characteristic of it. It is merely an incident of the times, or at the worst a traditionary habit, springing originally from local and social conceits and prejudices, and which it is one of the special missions of this Society to put away from the Church. We wish to educate young men for our ministry of the broadest sympathies and charities. I do not think we style ourselves Evangelical in any merely technical, narrow or dogmatic sense. At any rate, that is not true of most. But we interpret Evangelical in its original sense, as expressive of glad tidings of peace and brotherhood, which every minister of Christ was required to proclaim. Such only is or can be the religion of the heart. And we believe that our ministry, perhaps more than any other, is truly Evangelical in its capabilities. And for this reason, that here only is catholicity in its broadest sense practicable, or, perhaps, even possible. In very truth we have no serious ground of conflict with any but the enemies of Christ, tolerating, as we are bound to do, all differences in all matters not essential to salvation. It is possible for us to live not only at peace with all other Christian denominations, but even in relations of the most cordial friendship and intimacy. While Calvinist and Arminian, Puritan and Quaker, are irreconcilable, and almost necessarily in conflict, we can, without the slightest affectation or inconsistency, recognize what is really good in each, and unite with all in the promotion of every useful and Christian enterprise.

Again, it is thought by some that there is less appreciation with us of real talents and acquirements than in any other denomination. We have, it is said, a prescribed form of worship, in which it is not possible to attain any distinction, except it be through certain outward gifts, in which men lacking in genius, culture and piety are as likely to excel as others. And even were one gifted with all exterior qualities, in conjunction

with high mental and moral acquirements, he would, it is thought, become a mere drudge in the monotonous round of services prescribed in our ecclesiastical system. The sermon, which is the real test of ability, and the chiefest medium of the promulgation of the Gospel, is not only necessarily very much abridged, but is now-a-days even so much decried, that it seems likely to fall into disuse altogether. Though the primary injunction of our Lord was to go into all nations and preach the Gospel, it is thought by some that all preaching might better be omitted entirely from our Sunday services. Hence, those who lack the enterprise and ability to excel in the pulpit have been encouraged to come into our ministry; while with those of like character and ability already in, sermons as ridiculous in brevity as in quality have become a fashionable affectation.

Now, it cannot be questioned that this is to some extent true of our Church at the present time. There is very much routine in our services, and there is too little encouragement to intellectual development. The fault, however, we maintain, is but temporary, and one for which the Church itself is not responsible. It is hardly less manifest in other denominations, and is perhaps only an incident of the times in which we live. This is evident from the fact that many of our ministers, perhaps more in proportion to our numbers than those of any other denomination, have attained eminence in the pulpit in times past; while in all departments of science and letters, and especially in theology, we have had our share, at least, of distinguished names which could not have been possible, were the fault of which we are speaking inherent in our system. And even now, if there is no disposition to vain display; if the preacher's inspiration is Christ's own Spirit and purpose; and if his lips have been touched with live coals from the Altar, he will be listened to with as much interest and patience as ever, and certainly in no pulpit with more attention than in our own. The Church is to be judged by its capabilities, and not by what for the time being is most popular among its members. And here perhaps I shall be pardoned in remarking, that the Evan-

gelical element itself is not to be judged by what is for the time being most popular, whether Broad or Low.

It is further asserted by some, that we already have ministers enough, more in fact than we can provide for; and that those we have are not so well paid as the ministers of other denominations. If these assertions are true, which is doubtful, it must be admitted that they present special objections to our ministry, though not very weighty or practical. There is certainly room for the men we want, or if not, they can easily make room for themselves; and with earnest and zealous laborers in the vineyard, the salary question is of minor importance.

In conclusion, we notice one objection more, and this perhaps the most serious, since it has been made the occasion of actual schism; and that is the toleration among us of what are claimed by some as dangerous and heretical doctrines and practices. A truly Evangelical spirit shrinks from association with those who have mediæval sympathies, and who would restore to the Church teachings and superstitions that in the days of the Reformation cost so much labor and suffering to remove. Much less would such a spirit like to assume a position whereby any responsibility would be incurred for the same.

But it must not be forgotten that there cannot be a true Church, or indeed a Church at all, unless it be, in some degree at least, catholic. And catholicity is utterly impossible without freedom, which is its chiefest element. But as in catholicity is involved freedom, so in freedom is involved toleration; and hence all these differences among us, resulting from toleration, so far from presenting objections to our ministry, are really to our credit; for as with liberty there cannot but be strife, so with catholicity there cannot but be differences. And so we think that if any person is deterred from entering our ministry because of its toleration of honest differences, or for a like reason is constrained to withdraw from it, he cannot be that catholic spirit we are striving to persuade. One of the chiefest inspirations of our efforts to increase the ministry is the development of what we believe to be its capabilities of a

true catholicity and a perfect freedom—a catholicity so broad and tolerant as to embrace all sincere followers of Christ; a freedom as limitless as the sources of heavenly knowledge and human sympathies, and which alike forbid that any form of superstition, dogmatism or bigotry, should have the power to either bestow or receive official sanction, or indeed in any respect whatsoever to compel the restraint or responsibility of any unwilling member.

TREASURER'S REPORT.

Evangelical Educational Society

OF THE

PROTESTANT EPISCOPAL CHURCH.

WILLIAM C. HOUSTON, ESQ., TREASURER,

IN ACCOUNT WITH THE EVANGELICAL EDUCATIONAL SOCIETY.

(From October 1, 1875, to October 1, 1876.)

1875.		
Oct.	1. Balance on hand.....	\$737 25
"	1. Interest, Philadelphia Trust and Safe Deposit.....	19 37
"	2. Stewart Brown, Esq., Ascension, New York.....	250 00
"	2. Miss Mary Babcock, Christ Church, Westerly, R. I.....	10 00
"	2. Edward A. Sibley, Epiphany, Philadelphia.....	200 00
"	7. Balance Collection, Trinity, Williamsport.....	6 00
"	7. Interest, Pittsburg Bonds, "Brewer Legacy".....	105 00
"	7. " " "Alonzo Potter Scholarship".....	175 00
"	7. " " "Epiphany Church ".....	175 00
"	11. Collection, Christ Church, Westerly, R. I.....	34 00
"	11. Rev. D. R. Brewer, Christ Church, Westerly, R. I.....	5 00
"	11. Ellis A. Frink, " ".....	1 00
"	19. Miss S., Saviour, West Philadelphia.....	5 00
"	19. Mrs. John Matlack, Saviour, West Philadelphia.....	5 00
"	19. Mrs. Robert C. Matlack, ".....	5 00
"	19. Collection, ".....	67 01
"	20. Rev. William Newton, D. D., Nativity, Philadelphia.....	50 00
"	20. Collection, Trinity, Newark, N. J.....	46 48
"	21. Mary B. Bache, Holy Trinity, New York.....	1 00
"	22. A. J. Drexel, Saviour, West Philadelphia.....	100 00
"	22. Robert Tanner, St. Stephen's, Portland.....	5 00
"	22. Collection, Grace, Mt. Airy, Pa.....	26 00
"	22. David P. Smythe, St. Andrew's, Wilmington.....	5 00
"	22. Mary Jack, " ".....	5 00
Carried forward.....		\$2,038 09

		Brought forward.....	\$2,038 09
Oct.	22.	Harriet Jack, St. Andrew's, Wilmington.....	5 00
"	28.	Collection, Christ, Georgetown, D. C.....	15 00
"	28.	W. H. Dimmick, Grace, Honesdale.....	5 00
Nov.	2.	Collection, St. Luke's, Scranton, Pa.....	52 00
"	2.	Mrs. John Barrett, Trinity, Washington.....	5 00
"	8.	Jennie H. Carson, Christ, Cincinnati, O.....	2 50
"	2.	Collection, Christ, Germantown.....	188 80
"	2.	S. S. Morris, Trinity, Newark, N. J.....	10 00
"	8.	Mrs. Catherine Pugh, Saviour, West Philadelphia.....	5 00
"	8.	Cash, St. Paul's, Cheltenham, Pa.....	5 00
"	8.	Rev. James E. Homans, Christ, Manhasset, N. Y.....	35 00
"	10.	Mrs. F. W. Farnam, Ascension, Troy, N. Y.....	100 00
"	10.	Collection, Reformation, Brooklyn, N. Y.....	25 00
"	12.	Collection, Trinity, Washington, D. C.....	15 00
"	12.	Mrs. W. B. Ford, Trinity, ".....	20 00
"	12.	Mrs. John A. Smith, Trinity, ".....	5 00
"	12.	Miss Nannie Van Dyke, Trinity, Washington, D. C.....	10 00
"	12.	Anonymous, Trinity, Washington, D. C.....	10 00
"	12.	Mrs. John Barrett, Washington, D. C.....	5 00
"	12.	Miss West, Trinity, Washington, D. C.....	5 00
"	12.	Mr. Kinsolving, Trinity, Washington, D. C.....	1 00
"	12.	Cash, Trinity, Washington, D. C.....	5 00
"	12.	" " ".....	1 00
"	13.	Theodora D. W. Colt, St. Michael's, Bristol, R. I.....	15 00
"	15.	Anniversary Collections, Epiphany, Philadelphia.....	153 30
"	15.	Mrs. A. M. Kremer, Nativity, Philadelphia.....	20 00
"	15.	Joseph Allen, Esq., Nativity, Philadelphia.....	5 00
"	15.	S. M. Langeboid, " ".....	5 00
"	15.	Mrs. Faust, " ".....	2 00
"	15.	" " ".....	1 00
"	18.	Collection, St. John's, Georgetown, D. C.....	30 00
"	19.	Mrs. S. Mayson, St. Philip's, Philadelphia.....	5 00
"	19.	D. W. Middleton, Trinity, Washington.....	25 00
"	19.	N. Aked, " ".....	10 00
"	19.	William Rhodes, " ".....	1 00
"	19.	Mrs. John Baker, " ".....	5 00
"	22.	Cash, St. Michael's, Trenton, N. J.....	10 00
"	22.	" " ".....	42 32
"	23.	Mr. Gwynn A. Lyell, Trinity, Washington.....	1 50
"	26.	Missionary Society, Grace, Honesdale.....	60 00
"	27.	A Friend, St. John's, Elizabeth, N. J.....	500 00
"	27.	Wm. Woodward, St. Peter's, Baltimore.....	12 00
"	27.	On Account Anniversary Expenses.....	30 87
"	29.	Collection, St. John's, Jamaica Plains, N. Y.....	50 04
"	29.	" Trinity, Newark, O.....	24 20
"	29.	" Anthon Memorial, New York.....	59 07
"	29.	" Grace, Honesdale, Pa.....	26 09
"	30.	" St. George's, New York.....	250 00
Dec.	1.	Charles Macdonald, Trinity, Hoboken, N. J.....	5 00
"	1.	Per hands of E. Olmstead, Esq., Legacy of Ann Walke.....	200 00
"	6.	William C. Pritchett, Epiphany, Philadelphia.....	75 00
"	6.	Rev. Robert C. Booth, Saviour, Brooklyn.....	25 00
"	7.	H. S. Godshall, St. Matthias', Philadelphia.....	5 00
"	10.	Collection, St. John's, Elizabeth, N. J.....	61 31
		Carried forward.....	\$4,408 09

TREASURER'S REPORT.

75

		Brought forward.....	\$4,408 09
Dec.	10.	Mr. and Mrs. Williamson, St. John's, Elizabeth, N. J.....	100 00
"	10.	Rev. W. S. Langford, " ".....	25 00
"	10.	Sarah E. Wemple, " ".....	2 00
"	10.	Mrs. Elizabeth Spies, " ".....	5 00
"	10.	Noah F. Morrison, " ".....	1 00
"	10.	Cash, " ".....	5 00
"	10.	For Increase Society " ".....	5 00
"	10.	N. B. Squires, St John's, Troy, N. Y.....	50 00
"	10.	C. W. Tillinghast, " ".....	50 00
"	10.	F. N. Mann, Jr., " ".....	15 00
"	10.	Mary Squires, " ".....	5 00
"	10.	Robert Squires, " ".....	5 00
"	14.	Samuel K. Wilson, St. Michael's, Trenton.....	150 00
"	14.	Mountaineer, Pennsylvania.....	100 00
"	14.	Rev. Alfred Elwyn, Portsmouth, N. H.....	1 00
"	23.	Collection, St. Paul's, Louisville, Ky.....	20 00
"	23.	Cash, St John's, Knoxville, Tenn.....	6 00
"	23.	Miss Mary Tuttle, St. John's, Knoxville, Tenn.....	2 00
"	23.	Rev. Thomas W. Humes, D. D., St. John's, Knoxville, Tenn..	5 00
"	23.	Andrew R. Humes, St. John's, Knoxville, Tenn.....	5 00
"	23.	George H. Smith, " ".....	5 00
"	23.	H. M. McClurg, " ".....	5 00
"	23.	Miss M. L. Ramsey, " ".....	5 00
"	23.	Stere J. Todd, " ".....	2 00
"	23.	L. C. Shephard, " ".....	5 00
"	23.	T. O. Dickens, " ".....	5 00
"	23.	Mr. Mead, " ".....	5 00
"	23.	Cash, Epiphany, Knoxville, Tenn.....	1 80
"	23.	" Grace, College Hill, O.....	8 25
"	23.	Walter K. Halstead, Grace, Avondale, O.....	5 00
"	23.	Cash, Christ, Cincinnati, O.....	74 07
"	23.	Mrs. Dr. J. Foster, Christ, Cincinnati, O.....	5 00
"	23.	Larz Anderson, " ".....	100 00
"	23.	Mrs. Larz Anderson, " ".....	100 00
"	23.	Charles W. Short, " ".....	25 00
"	23.	C. S. Sargent, " ".....	15 00
"	23.	S. S. L. Hommedien, " ".....	5 00
"	23.	Cash, St. Andrew's, Pittsburg, Pa.....	106 25
"	23.	J. B. Jackson, St. Andrew's, Pittsburg, Pa.....	50 00
"	23.	Mrs. S. M. Phillips, " ".....	20 00
"	23.	Mrs F. R. Bruuot, " ".....	10 00
"	23.	Miss Mary A Hogg, " ".....	5 00
"	23.	Mrs. A. S. Phillips, " ".....	10 00
"	23.	Rev. Reese F. Alsop, " ".....	50 00
"	23.	Mrs. G. A. Lyell, Trinity, Washington.....	1 50
"	23.	Rev. A. A. McDonough, St. Paul's, Weston, W. V.....	5 00
"	24.	Infant School, St. Paul's, Philadelphia.....	25 00
"	24.	Ladies' Aid Society, St. Paul's, Louisville, Ky.....	30 00
"	28.	Collection, St. James', Pittsburg, Pa.....	10 00
"	29.	Dr. Thomas S. Harper, Epiphany, Philadelphia.....	5 00
"	29.	G. S. Allison, St. Paul's, Louisville, Ky.....	1 00
"	29.	Mrs. W. H. Byers, " ".....	10 00
"	29.	20 Magazine st., " ".....	5 00
		Carried forward.....	\$5,977 96

		Brought forward.....	\$5,977 96
Dec.	29.	Kate Johnson, St. Paul's, Louisville, Ky.....	3 07
"	29.	T. W. F. Hart, " ".....	5 00
"	29.	W. Robinson, " ".....	10 00
"	30.	Cash, St. Andrew's, Pittsburg, Pa.....	50 00
"	30.	" St. James, Woonsocket, R. I.....	15 50
"	31.	Sunday-school, St. Stephen's, Harrisburg.....	8 00
"	31.	Mrs. A. De W. Gibson, St. Michael's, Bristol, R. I.....	10 00
Jan.	3.	M. Kilpatrick, Nativity, Philadelphia.....	1 00
"	3.	Mr. and Mrs. J. B. Mayers, Nativity, Philadelphia.....	2 00
"	3.	W. H. Alkins, Nativity, Philadelphia.....	1 25
"	3.	Rev. E. M. Porter, Evangelist, Lonsdale, R. I.....	5 00
"	4.	Stewart Brown, Ascension, New York.....	25 00
"	4.	Interest, Reynolds Legacy.....	175 00
"	5.	N. E. B., Holy Apostles, New York.....	300 00
"	5.	Rev. Jeremiah Karcher, Zion, Monroeville, O.....	5 00
"	5.	T. Elliott Whitesides, St. Andrew's, Pittsburg.....	1 00
"	5.	Rev. R. J. McBryde, University, Va.....	10 00
"	7.	Charlotte W. Wetherill's Estate.....	700 00
"	7.	Charles H. Graff, Saviour, West Philadelphia.....	5 00
"	7.	Mrs. Charles H. Graff, Saviour, West Philadelphia.....	5 00
"	7.	Miss M. A. Drinker, Christ, Cincinnati.....	5 00
"	11.	Mrs. J. C. Cash, Trinity, Washington.....	5 00
"	11.	Elizabeth Koons, Trinity, Washington.....	5 00
"	11.	Charlotte E. Metcalf, St. Stephen's, Wilkesbarre.....	10 00
"	11.	Mr. James Bailey, Trinity, Plattsburg.....	5 00
"	11.	Collection, St. Michael's, Trenton.....	42 45
"	11.	Mrs McIntosh, " ".....	4 00
"	11.	Tina Fay Peirce, Washington.....	20 00
"	13.	Rev. Charles Holmes, Blue Rapids, Kansas.....	5 00
"	13.	Mrs. Ann E. Siveitzer, St. John's, Brownsville.....	10 00
"	14.	Miss Margaretta Harding, Philadelphia.....	5 00
"	14.	Miss Annie S. Harding, ".....	5 00
"	14.	Mrs. Mary E. Grubb, ".....	5 00
"	14.	Mrs. A. F. Lex, Covenant, ".....	5 00
"	17.	C. P. B. Jefferys, Saviour, West Philadelphia.....	50 00
"	18.	Edward Collins, St. Thomas', Philadelphia.....	2 50
"	19.	Gwynn A. Lyell, Trinity, Washington.....	1 50
"	19.	Mrs. Dr. William Carson, Christ, Cincinnati.....	5 00
"	20.	Miss M. J. Valentine, St. George's, New York.....	150 00
"	20.	W. P. Woolcock, Atonement, ".....	5 00
"	20.	John F. Riley, Advent, Philadelphia.....	5 00
"	20.	Miss L. E. Johnston, Advent, ".....	1 00
"	20.	Cash, Nativity, ".....	5 00
"	20.	Mrs. Ogden W. Blackfan, St. Michael's, Trenton.....	20 00
"	22.	Rev. Joseph H. Clinch, South Boston, Mass.....	5 00
"	22.	Collection, Christ, Burlington, Iowa.....	7 15
"	22.	Miss E. S. Hunt, St. Ann's, Lowell, Mass.....	5 00
"	26.	Benjamin Latrobe, Emmanuel, Baltimore.....	5 00
"	26.	Mr. Charles Bispham, Trinity, Mt. Holly.....	3 00
"	26.	John N. Payne, St. Stephen's, Wilkesbarre.....	1 25
Feb.	3.	John Bissell, St. Andrew's, Pittsburg.....	1 00
"	3.	George W. J. Bissell, St. Andrew's, Pittsburg.....	1 00
"	3.	Henry H. Haynes, Check Returned.....	30 00

Carried forward.....\$14,274 56

TREASURER'S REPORT.

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		Brought forward.....	\$14,274 56
Feb.	3.	Collection, Mediator, Philadelphia.....	50 00
"	3.	" Christ, Georgetown.....	126 39
"	3.	" Trinity, Bergen Point, N. J.....	33 88
"	3.	Rev. George Z. Gray, Trinity, Bergen Point, N. J.....	50 00
"	3.	Solon Humphreys, " ".....	50 00
"	3.	E. W. Humphreys, " ".....	25 00
"	3.	Maud Willard, " ".....	20 00
"	3.	Mrs. J. M. Duane, " ".....	5 00
"	3.	A. C. Humphreys, " ".....	5 00
"	3.	Mrs. J. H., " ".....	2 00
"	3.	John F. Sheafe, Ascension, New York.....	300 00
"	3.	Mrs. Freeman Allen, Emmanuel, Boston.....	300 00
"	3.	Mrs. Anna R. Drake, Lock Haven, Pa.....	5 00
"	8.	M. Carey Lea, St. Paul's, Cheltenham.....	10 00
"	9.	Miss Ann Leamy, St. Andrew's, Philadelphia.....	10 00
"	10.	Helen A. Foster, Messiah, Brooklyn.....	5 00
"	10.	Mrs. Emily T. Thomas, St. Philip's, Philadelphia.....	5 00
"	11.	Collection, St. Peter's, Baltimore.....	330 00
"	11.	Samuel Harlen, Jr., St. Andrew's, Wilmington.....	300 00
"	11.	Miss M. Summers, " ".....	5 00
"	11.	Miss L. Warner, " ".....	5 00
"	12.	Wm. N. Walton, St. John's, Elizabeth.....	5 00
"	12.	Mrs. N. Walton, " ".....	5 00
"	15.	Sunday-school, Covenant, Philadelphia.....	25 00
"	16.	Miss Gertrude Farr, Epiphany, Philadelphia.....	5 00
"	16.	Mrs. Susan V. Clark, St. John's, Georgetown.....	10 00
"	18.	Bishop John Johns, Alexandria, Va.....	25 00
"	18.	Augustus Wiggin, Christ, Rye, N. Y.....	10 00
"	18.	Gwynn A. Lyell, Trinity, Washington.....	1 50
"	19.	Cash, St. John's, Northern Liberties.....	7 00
"	24.	Part Collection, Christ, Lonsdale, R. I.....	26 69
"	24.	Rev. J. E. Johnson, Hoboken, N. J.....	5 00
"	24.	L. Miller, Emmanuel, Baltimore.....	5 00
"	24.	McIlvaine Brothers, St. Andrew's, West Philadelphia.....	10 00
"	24.	Anson Blake, Jr., Grace, Brooklyn.....	100 00
"	24.	Mrs. Anson Blake, Jr., Grace, Brooklyn.....	50 00
"	25.	Mrs. S. A. Thomas, New Haven, Conn.....	10 00
"	28.	D. E. Reynolds, Emmanuel, Baltimore.....	50
"	28.	J. Fisher Leaming, St. Andrew's, Philadelphia.....	5 00
"	29.	Collection, Emmanuel, Baltimore.....	231 25
"	29.	Edgar G. Miller, Jr., Emmanuel, Baltimore.....	20 00
"	29.	Ethel M. Miller, " ".....	20 00
"	29.	Mrs. W. H. Redwood, " ".....	5 00
"	29.	Salle G. Randolph, " ".....	100 00
Mar.	1.	Samuel M. Shoemaker, " ".....	60 00
"	1.	Collection, St. Andrew's, West Philadelphia.....	48 63
"	3.	Rev. John S. Stone, D. D., Cambridge, Mass.....	35 00
"	4.	Wm. C. Pritchett, Epiphany, Philadelphia.....	75 00
"	4.	Mrs. Mary Lee Stewart, Holy Trinity, Philadelphia.....	50 00
"	8.	Collection, St. John Evangelist, Philadelphia.....	12 41
"	8.	Rev. J. G. Bawn, " ".....	5 59
"	8.	Miss Ruth Bawn, " ".....	5 00
"	8.	Mrs. Haldeman, " ".....	2 00
		Carried forward.....	\$16,892 40

TREASURER'S REPORT.

		Brought forward.....	\$16,892 40
Mar.	8.	M. H. Martin, St. Michael's, Trenton.....	5 00
"	11.	Collection, Reformation, Brooklyn, N. Y.....	27 00
"	11.	Emma M. Patmore, Grace, Honesdale.....	2 75
"	11.	Collection, Holy Trinity, Philadelphia.....	264 46
"	11.	Atwood Smith, " " ".....	5 00
"	11.	Mrs. " " ".....	5 00
"	13.	Rev. Alfred Elwyn, Portsmouth, N. H.....	2 00
"	15.	Collection, St. Mark's, Frankford, Pa.....	318 60
"	15.	Rev. Wm. Hoxton, Richmond, Va.....	5 00
"	15.	Mrs. R. N. Davis, Holy Trinity, Philadelphia.....	5 00
"	17.	Collection, St. Paul's, Council Bluffs.....	13 00
"	17.	Gwynn A. Lyell, Trinity, Washington.....	1 50
"	17.	Collection, St. Andrew's, Philadelphia.....	89 42
"	17.	Miss Emily Page, St. Andrew's, Philadelphia.....	20 00
"	17.	Mrs. E. Besson, " " ".....	5 00
"	17.	Mrs. H. Stockton, " " ".....	5 00
"	17.	Mrs. E. M. Richardson, " " ".....	5 00
"	17.	Miss Myers, " " ".....	5 00
"	17.	Master C. M. White, " " ".....	1 00
"	23.	Mrs. Eli Kinney, Christ, Cincinnati, O.....	150 00
"	23.	Collection, Christ, Bay Ridge, L. I.....	53 23
"	23.	J. A. Perry, " " ".....	50 00
"	23.	Mrs. G. B. Newton, Holy Trinity, Philadelphia.....	5 00
"	23.	Anonymous, " " ".....	3 00
"	27.	Mrs. M. A. Zeigler, Advent, Philadelphia.....	1 00
"	27.	J. B. Mayers, Nativity, " " ".....	2 00
"	31.	Collection, Trinity, Columbus, O.....	24 50
"	31.	John W. Andrews, Trinity, Columbus, O.....	5 00
"	31.	Mr. W. J. Deshler, " " ".....	5 00
"	31.	Symmes E. Browne, " " ".....	5 00
"	31.	Louisa E. Browne, " " ".....	1 00
"	31.	Morton S. Browne, " " ".....	1 00
"	31.	Bertha B. Browne, " " ".....	1 00
"	31.	Walter F. Browne, " " ".....	1 00
"	31.	Mrs. Ellen P. Outhwaite, Trinity, Washington.....	5 00
"	31.	Joseph H. Outhwaite, " " ".....	5 00
"	31.	S. Peabody Outhwaite, " " ".....	1 00
"	31.	Miss M. Gwynn, " " ".....	1 00
"	31.	E. J. Blount, " " ".....	2 00
"	31.	J. H. Dunn, " " ".....	1 00
"	31.	Collection, St. Ann's, Morrisania, N. Y.....	36 50
"	31.	Mrs. Benjamin Leeds, Emmanuel, Boston.....	20 00
"	31.	Mrs. Carrie M. Hulbert, Christ, Cincinnati, O.....	5 00
April	3.	Stewart Brown, Ascension, New York.....	250 00
"	3.	Interest, "Brewer Legacy".....	105 00
"	3.	Interest, Pittsburg Bonds, "Alonzo Potter Scholarship,".....	175 00
"	3.	" " " "Epiphany Church ".....	175 00
"	6.	John H. Bailey, Trinity, Pittsburg.....	10 00
"	7.	Female Mission Society, Grace, Philadelphia.....	100 00
"	12.	Miss Martha Drinker, Christ, Cincinnati.....	5 00
"	15.	Henry S. Jefferies, Student, Philadelphia.....	100 00
"	19.	Cash, Grace, New Attleboro.....	5 00
"	19.	Sunday-school, St. John's, Georgetown.....	5 00
		Carried forward.....	\$18,991 36

TREASURER'S REPORT.

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		Brought forward.....	\$18,991 36
April	19.	Gwynn A. Lyell, Trinity, Washington.....	1 50
"	19.	Rev. F. Hopkins, Grace, Elmira, N. Y.....	5 00
"	19.	J. Curtis, New York.....	10 00
"	20.	Anonymous, St. Andrew's, Philadelphia.....	3 00
"	20.	Balance Collection, Christ, Georgetown.....	123 61
"	21.	Mite Fund, St. Paul's, Chester.....	00
"	24.	Handed to Rector, St. Paul's, Chester.....	15 75
"	26.	James L. Bowman, Brownsville, Pa.....	50 00
"	26.	Sunday-school Collection, St. Michael's, Trenton.....	50 00
"	27.	Samuel K. Wilson, " " ".....	150 00
"	27.	Collection, Emmanuel, Boston.....	300 00
"	29.	Collection, St. John's, Elizabeth.....	100 00
May	1.	Collection, St. Andrew's, Wilmington.....	34 81
"	1.	Mrs. Mary M. Dillon, St. Andrew's, Wilmington.....	10 00
"	1.	Wm. G. Chandler, " ".....	10 00
"	1.	Bishop Lee, " ".....	5 00
"	2.	J. P. Pennington, Trinity, Newark, N. J.....	10 00
"	3.	Collection, Christ, Waltham, Mass.....	40 00
"	3.	Rev. R. C. Booth, Saviour, Brooklyn.....	25 00
"	4.	Sunday-school, Christ, Lonsdale, R. I.....	105 31
"	4.	Young Men's Bible Class, Christ, Lonsdale, R. I.....	18 00
"	5.	Rev. Ezra Isaacs, Grace, Crosswick, N. J.....	5 00
"	9.	Mrs. Catherine A. Schuchardt, Ascension, New York.....	300 00
"	9.	W. W. Woodward, St. Peter's, Baltimore.....	12 00
"	9.	Mrs. G. M. Tibbits, St. John's, Troy.....	75 00
"	9.	" " ".....	75 00
"	10.	Easter Offering, Emmanuel, Boston.....	300 00
"	10.	Cash, Grace, Great Bend.....	4 00
"	10.	W. S. C., Cambridge.....	2 00
"	13.	Cash, St. Mark's, Cleveland.....	4 15
"	15.	Cash, St. Andrew's, Fort Scott, Kansas.....	11 00
"	16.	Collection, St. John's, Norristown, Pa.....	15 00
"	16.	Edward A. Sibley, Epiphany, Philadelphia.....	100 00
"	20.	Collection, Saviour, Brooklyn.....	43 00
"	24.	Collection, Free Grace Chapel, New York.....	10 25
"	24.	S. Minot Curtis, St. Thomas', Newark, Del.....	25 00
"	27.	Collection, Atonement, Philadelphia.....	75 01
"	27.	Collection, Epiphany, ".....	190 66
"	27.	Mr. J. S. Fenton, Epiphany, Philadelphia.....	5 00
"	27.	Mrs. J. S. Fenton, " ".....	5 00
"	27.	S. Agnes Nunez, " ".....	5 00
"	29.	Mrs. E. C. Dale, St. Luke's, ".....	19 60
"	30.	Collection, " ".....	229 34
"	30.	Collection, Christ, Georgetown, D. C.....	54 44
"	31.	Miss Mary A. Riley, Atonement, Philadelphia.....	2 00
June	2.	George C. Cochran, St. Andrew's, Pittsburg.....	2 00
"	2.	Gwynn A. Lyell, Trinity, Washington.....	1 50
"	3.	Codee Lou, St. Matthias', Philadelphia.....	94 00
"	3.	Miss Lucy K. Killi, St. Matthias', Philadelphia.....	1 00
"	3.	Mrs. R. J. Parvin, " ".....	5 00
"	5.	Sunday-school, Ascension, New York.....	111 90
"	5.	Wm. C. Prichett, Epiphany, Philadelphia.....	75 00
"	5.	Wm. C. Huston, Atonement, ".....	100 00
		Carried forward.....	\$22,353 59

		Brought forward.....	\$22,351 59
June	5.	Collection, Christ, Christiana Hundred.....	60 00
"	6.	Collection, All Saints', Fred-rick, Del.....	30 00
"	6.	Collection, Holy Trinity Memorial Chapel.....	51 63
"	8.	E. Celeste Belfield, St. Matthias, Philadelphia.....	5 00
"	8.	Henry B. Belfield, " ".....	5 00
"	8.	Alfred L. L. Belfield, " ".....	5 00
"	8.	Clarence E. Belfield, " ".....	5 00
"	8.	Helen R. Belfield, " ".....	5 00
"	8.	Percy C. Belfield, " ".....	5 00
"	8.	Richard W. Belfield, " ".....	5 00
"	8.	T. Broom Belfield, " " Thank offering.....	15 00
"	10.	Mrs. N. S. Crozer, St. Paul's, Chester.....	10 00
"	13.	Collection, Ascension, New York.....	330 65
"	13.	Rev. Alfred Elwyn, Portsmouth, N. H.....	5 00
"	13.	Additional, Holy Trinity Memorial Chapel.....	7 10
"	16.	John A. Nichols, Messiah, Brooklyn.....	20 00
"	16.	George W. Hartt, " ".....	5 00
"	16.	Mrs. W. J. Quinlur, " ".....	5 00
"	16.	Mrs. R. Harden, Jr., " ".....	5 00
"	16.	Mr. J. H. Holmes, " ".....	5 00
"	16.	Master Eldie Burt, " ".....	1 00
"	16.	Mr. W. C. Steen, " ".....	5 00
"	16.	Dr. John Cooper, " ".....	5 00
"	16.	Mrs. G. B. Gilbert, " ".....	20 00
"	16.	Collection, " ".....	83 82
"	16.	Interest, Philadelphia Trust and Safe Deposit Co.....	67 71
"	16.	Charles H. Pettit, St. Paul's, Louisville.....	25 00
"	19.	Collection, St. James', Bristol, Pa.....	44 00
"	19.	Sarah L. Goforth, St. James', Bristol, Pa.....	1 00
"	19.	Sarah Clay, St. James', Bristol, Pa.....	1 00
"	20.	Mrs. S. B. Barlow, Messiah, Brooklyn.....	5 00
"	20.	Mrs. Thomas Sparks, St. James, Bristol.....	20 00
"	20.	Dr. Thomas S. Harper, Epiphany, Philadelphia.....	5 00
"	21.	Collection, St. Matthias', Philadelphia.....	37 28
"	22.	Collection, Pottstown, Pa.....	10 00
"	23.	Collection, Trinity, Washington, D. C.....	100 00
"	23.	Mrs. A. E. Perry, Trinity, Washington, D. C.....	5 00
"	23.	Mrs. N. Young, " ".....	5 00
"	23.	Mrs. J. Berrett, " ".....	5 00
"	23.	Mr. Warren Waugh, " ".....	5 00
"	30.	Collection, St. Paul's, Tivoli, N. Y.....	71 70
"	30.	Student, Returned, A. J. T.....	40 00
July	3.	Stewart Brown, Ascension, New York.....	250 00
"	3.	Cash, St. Stephen's, Harrisburg.....	11 00
"	3.	J. Wardell Brown, Trinity, Mt. Holly.....	20 00
"	5.	Charles Spencer, Christ, Germantown.....	100 00
"	5.	Interest, "Reynolds Legacy".....	175 00
"	7.	Charles Pearl Price, St. Matthias', Philadelphia.....	5 00
"	7.	Part Collection, All Saints', Portsmouth, O.....	14 25
"	11.	Collection, St. Paul's, Cheltenham.....	21 65
"	11.	Rev. E. W. Appleton, St. Paul's, Cheltenham.....	10 00
"	11.	Rev. Everard Mead, Epiphany, Knoxville.....	5 00
"	14.	Mrs. Urhoff, Emmanuel, Baltimore.....	10 00
"	14.	Henry A. Thompson, " ".....	5 00
		Carried forward.....	\$24,127 28

		Brought forward.....	\$24,127 28
Sep.	17.	Collection, St. John's, Clifton, S. I....	35 02
"	18.	W. B. Whitney, Christ, Germantown.....	5 00
"	27.	Mrs. Dr. W. Carson, Christ, Cincinnati.....	5 00
"	31.	Collection, St. Stephen's, Lynn.....	73 00
"	31.	Edward A. Sibley, Epiphany, Philadelphia.....	200 00
"	31.	Miss M. J. Valentine, St. George's, New York.....	150 00
Aug.	1.	Miss C. J. Moore, St. Andrew's, Richmond, S. I.....	5 00
"	4.	Rev. Joseph S. Jenckes, Jr., Davenport.....	100 00
"	4.	Rev. J. P. Kellogg, Newburg, N. Y.....	100 00
"	7.	Charles H. Pettit, St. Paul's, Louisville.....	25 00
"	11.	Male Missionary Society, Grace, Philadelphia.....	25 00
"	12.	Mrs. G. M. Tibbits, St. John's, Troy.....	75 00
"	12.	Milton Work, Saviour, West Philadelphia.....	30 00
"	12.	Charles D. Barney, St. Paul's, Cheltenham.....	10 00
"	28.	J. W. Thomas, " ".....	25 00
"	31.	Jennie F. Carson, Christ, Cincinnati.....	5 00
Sept.	1.	Collection, St. James', Cambridge.....	5 10
"	7.	R. Shoemaker, St. Paul's, Cheltenham.....	25 00
"	8.	Rev. W. B. Colburn, Bridgewater, Conn.....	50 00
"	19.	Rev. W. H. Neilson, St. Michael's, Trenton.....	10 00
"	22.	Stranger.....	1 00
"	24.	S. K. Wilson, balance St. Michael's, Trenton.....	116 23
"	24.	Collection, St. Paul's, Montrose, Va.....	36 60
"	29.	Rev. Alfred Elwyn, Portsmouth, N. H.....	2 00
			<hr/>
			\$25,241 23

TREASURER'S REPORT.

RECEIPTS.

Balance, October 1st, 1875.....	\$737 23
Receipts, October.....	1,460 86
“ November.....	1,838 69
“ December.....	1,832 68
“ Bequest, December.....	200 00
“ “ January.....	1,173 10
“ January.....	7,000 00
“ February.....	2,356 21
“ March.....	1,462 59
“ April.....	2,085 86
“ May.....	1,813 97
“ June.....	1,499 19
“ July.....	1,134 92
“ August.....	403 00
“ September.....	278 76
	<u>\$25,274 06</u>

EXPENDITURES.

Paid Students.....	\$16,827 31
“ Investment Fund.....	5,000 00
“ Estate Samuel Lewis.....	2,000 00
“ Interest.....	18 00
“ Telegrams.....	9 69
“ Express.....	13 60
“ Postage.....	89 45
“ Envelopes, Paper, Ink, etc.....	47 41
“ Printing Envelopes, Noteheads, etc.....	48 00
“ “ “Does the Church Need More Ministers?”.....	41 40
“ “ “Ninth Annual Report.....	169 00
“ Pencils, Cards and Circu ars for Pews.....	93 10
“ Rent of Safe in Trust Co.....	15 00
“ Express on Bonds, \$15; Collecting, \$5.....	20 00
“ Check-book, Numbered and Stamped.....	44 15
“ Engraving Life Members' Certificates, Adult's and Child.....	175 00
“ Other Societies and Church Order.....	189 65
“ Anniversary Expenses.....	115 40
“ Advertising, Church Papers and Almanacs.....	236 70
“ Stove, Coal, Wood and other Office Expenses.....	130 52
“ Clerk Hire and Janitress.....	504 00
“ Rent of Rooms.....	600 00
“ Secretary's Salary, Traveling and Life Insurance.....	4,600 00
Balance, October 1st, 1876.....	286 68
	<u>\$25,274 06</u>

RECAPITULATION.

Balance, October 1st, 1875.....	\$737 23
MASSACHUSETTS.....	1,097 14
RHODE ISLAND.....	245 50
CONNECTICUT.....	60 00
MAINE.....	5 00
NEW HAMPSHIRE.....	10 00
NEW YORK.....	4,349 14
NEW JERSEY.....	1,752 67
PENNSYLVANIA.....	13,691 01
DELAWARE.....	429 81
MARYLAND.....	945 75
VIRGINIA.....	40 00
WEST VIRGINIA.....	5 00
TENNESSEE.....	56 80
KENTUCKY.....	404 00
DISTRICT OF COLUMBIA.....	682 94
OHIO.....	625 92
IOWA.....	120 15
KANSAS.....	16 00
	<u>\$25,274 06</u>

AUDIT.

We have examined the foregoing account and find it correct, showing a balance to the credit of the Treasurer, in the Philadelphia Trust, Safe Deposit and Insurance Company, of \$286.86.....

We also find in his hands a certificate of deposit in said company for \$5,084.78 for the special deposit of \$5,000 balance in his hands, and the following bonds, all deposited in the vault of the said company:—

<i>Ten</i> City of Pittsburg Water Extension Loan, numbered 145 to 154 inclusive, \$1000 each, registered, interest 7 per cent., due April and October,	\$10,000 00
<i>One</i> same as above, No. 375, April and October.....	3,000 00
<i>Five</i> City of Allegheny Sewerage Loan, numbers 113 to 117 inclusive, \$1000 each, registered, interest 7 per cent., due January and July.....	5,000 00
	<hr/>
Cash.....	\$ 286 68
Cash.....	5,000 00
	<hr/>
	\$23,286 68

Twenty-three thousand, two hundred and eighty-six dollars and sixty-eight cents.

EDWARD OLMSTED, }
W. H. RHAWN, } Committee.

Philadelphia, November 10th, 1876.

AN ACT

TO INCORPORATE THE

Evangelical Educational Society

OF THE

PROTESTANT EPISCOPAL CHURCH.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same,*

That the Rt. Rev. W. B. Stevens, D.D., LL.D., Rt. Rev. M. Eastburn, D.D., Rt. Rev. Alfred Lee, D.D., Rev. Daniel S. Miller, D.D., Rev. Phillips Brooks, Rev. M. A. DeW. Howe, D.D., Rev. Benjamin Watson, D.D., Rev. S. E. Appleton, Rev. H. Dyer, D.D., Rev. E. H. Canfield, D.D., Rev. F. Wharton, D.D., LL.D., Rev. W. R. Nicholson, D.D., Rev. O. Perinchief, Rev. J. DeW. Perry, Rev. Edward W. Appleton, Rev. Charles E. Cheney, Rev. A. M. Randolph, Rev. J. E. Grammar, D.D., Rev. Wm. E. Bodine, Rev. W. W. Williams, Rev. Thomas G. Addison, Rev. A. M. Morrison, Rev. D. R. Goodwin, D.D., LL.D., Rev. C. M. Butler, D.D., Rev. R. B. Claxton, D.D., Rev. R. C. Matlack, Rev. Richard Newton, D.D., Rev. Charles D. Cooper, Rev. John Cotton Smith, D.D., Rev. A. H. Vinton, D.D., Rev. Stephen H. Tyng, D.D., Rev. Stephen H. Tyng, Jr., Rev. W. T. Sabine, Rev. George Z. Gray, Rev. M. Meier Smith, D.D., Rev. D. Otis Kellogg, Jr., Rev. Richard B. Duane, D.D., Rev. John P. Hubbard, Rev. Samuel Cutler, Rev. J. S. Copely Green, Rev. S. A. Clark, Messrs. James E. Caldwell, W. C. Houston, Jay Cooke, A. J. Drexel, Charles S. Olden, J. D. Wolfe, Samuel B. Caldwell, C. R. Marvin, John J. Van N. Ostrand, James L. Morgan, Andrew H. DeWitt, Henry D. Cooke, Jay Cooke, Jr., Harry E. Cooke, John W. Thomas, Robert Shoemaker, James L. Reynolds, Samuel Harlan, Jr., Wm. G. Moorhead, Edward C.

ACT OF INCORPORATION.

Biddle, Charles Gibbons, William H. Ashhurst, William H. Larned, Stewart Brown, W. A. Freeborne, J. Wright, C. B. Benjamin, W. L. Andrews, Charles Tracey, E. W. Humphrey, A. G. P. Dodge, S. S. Morris, J. W. Brown, Mrs. E. D. Cooke, Miss Laura E. Cooke, Miss Sallie E. Cooke, Mrs. Wm. Bucknell, Mrs. J. Wright, Miss Mary Valentine, Mrs. Elie Charlier, Mrs. Charles L. Spencer, Mrs. D. Humphrey, and their successors and associates, hereinafter mentioned, be and are hereby declared and constituted a body politic and corporate in law, under the name, style and title of The Evangelical Educational Society of the Protestant Episcopal Church.

SECTION 2. Members of the Protestant Episcopal Church may become members of this corporation for one year by the payment of five dollars, and may become members for life by the payment of one hundred dollars. Clergymen of the Protestant Episcopal Church, whose parishes contribute to the funds of this corporation by collection or otherwise, shall be members of the corporation for the year in which such contribution is made.

SECTION 3. The object of this corporation shall be the education of young men for the ministry of the Protestant Episcopal Church.

SECTION 4. The business of the corporation shall be managed by a board of managers consisting of twenty-five members, three of whom shall be the President, Treasurer, Secretary and General Agent; ten of the board of managers shall be residents of the city or neighborhood of Philadelphia; seven members shall be a quorum for the transaction of business.

SECTION 5. The members of the corporation shall meet annually at such time and place as may be designated by the board of managers, of which public notice shall be given. At such annual meeting, the President and Treasurer, Secretary and General Agent and board of managers shall be elected, and, at any such general meeting, the corporators may alter or modify or make by-laws, or authorize the board of managers to enact the same; they may appoint, or authorize the

ACT OF INCORPORATION.

said board to appoint, such additional officers as they may deem proper or expedient for transacting the business of the Society.

SECTION 6. The said corporation shall not be authorized to purchase any real estate nor to hold any except such as may be given or devised to them as trustees for the purposes of their institution. They shall be authorized to receive and enjoy any bequests or gifts that may be made them for the purposes aforesaid.

SECTION 7. That the said corporation may make, adopt and use a common seal, and alter or change the same at pleasure. The by-laws made as aforesaid shall not be inconsistent with the Constitution or laws of the United States of America, or of the Commonwealth of Pennsylvania.


SECTION 8. This act shall go into effect the first Monday in November, one thousand eight hundred and sixty-nine.

JOHN CLARK,
Speaker of the House of Representatives.
WILMER WORTHINGTON,
Speaker of the Senate.

Approved the thirteenth day of April, Anno Domini one thousand eight hundred and sixty-nine.

JOHN W. GEARY.

OFFICE OF THE SECRETARY OF THE COMMONWEALTH,
Harrisburg, May 7, A. D. 1869.
PENNSYLVANIA, SS.

 I DO HEREBY CERTIFY, That the foregoing and annexed is a full, true and correct copy of the original Act of the General Assembly entitled "An act to incorporate the Evangelical Educational Society of the Protestant Episcopal Church," as the same remains on file in this office.

In Testimony Whereof, I have hereunto set my hand and caused the Seal of the Secretary's Office to be affixed, the day and year above written.

F. JORDAN,
Secretary of the Commonwealth.

SCHOLARSHIPS

May be created and named, and a student nominated each year, by the payment of \$300 a year and upward, in monthly or quarterly installments, or by the *gift or bequest of five thousand dollars.*

SCHOLARSHIPS.	CHURCH.	RESIDENCE OF CONTRIBUTORS.
Alonzo Potter.....	Endowed	Philadelphia.
Epiphany Church.....	“	“
James L. Reynolds.....	“	Chicago.
Mrs. S. K. Wilson Memorial.....	Trenton.
E. Brewer.....	Partly Endowed.....	Pittsburg.
F. A.....	Emmanuel.....	Boston, Mass.
D. R. W.....	“	“ “
J. S. J.....	Newton, “
G. M. T.....	St. John's.....	Troy, New York.
J. F. S.....	Ascension.....	New York.
Bishop Vail.....	Holy Apostles'.....	“
C. A. S.....	Ascension.....	“
M. J. V.....	St. George's.....	“
H. B. R.....	St. Mark's.....	“
Anonymous.....	St. John's.....	Elizabeth, N. J.
Trinity Church.....	Trinity.....	Bergen Point, N. J.
St. Michael's.....	St. Michael's.....	Trenton, N. J.
St. Andrew's Church.....	St. Andrew's.....	Philadelphia.
Anonymous.....	“	“
C. F. L.....	Epiphany.....	“
W. C. P.....	“	“
E. A. S.....	“	“
Church of St. Matthias.....	St. Matthias'.....	“
Church of the Nativity.....	Nativity.....	“
Christ Church.....	Christ.....	Germantown.
St. Stephen's Church.....	St. Stephen's.....	Wilkesbarre, Pa.
St. Andrew's Church.....	St. Andrew's.....	Pittsburg, Pa.
S. H.....	“	Wilmington, Del.
E. K.....	Christ.....	Cincinnati, O.
Ladies' Aid Society.....	St. Paul's.....	Louisville, Ky.
Trinity Church.....	Trinity.....	Washington, D. C.
St. John's Church.....	St. John's.....	Georgetown, “
Christ Church.....	Christ.....	“ “
Ladies' Aid Society.....	“	“ “

ENDOWMENT FUND.

Each gift or bequest of \$5000 will *endow a Scholarship*, and will enable the donor ever to have a student upon our roll, and to send year by year, *perpetually*, a young man into the Ministry of Christ. Less sums than a Scholarship will be gladly accepted and placed to this account.

The subject of making *large gifts and bequests* to the cause of Christ was referred to in a previous circular, with marked effect. We have already received a considerable sum for the "ENDOWMENT FUND," and we also have the satisfaction of knowing that our work is generously remembered in the last will and testament of several of our friends.

Should not this great work of Christ receive at least equal consideration with those secular and semi-religious institutions which are ever receiving such large gifts and bequests from our wealthy and generous citizens? Hospitals, Colleges, and even Art Galleries, are remembered munificently by our Christian laymen, in common with men of the world. This is well, but *should not a like, or even a greater, liberality characterize the Christian's gifts and bequests to those Institutions and Societies which bear MOST DIRECTLY AND POWERFULLY UPON THE CONVERSION OF SOULS, the advancement of the kingdom of Christ, and the glorification of His blessed name?* Let such liberality characterize the benefactions of Christians to the Societies which prepare and send forth the missionaries of the cross, and furnish them with the books and tracts which they need in their work, and at no distant day we will see the Christian School and the Church of God in every smiling valley and upon every beautiful hill-top of our fallen earth.

Oh that we could ever ask, in all our expenditures and benefactions, what will be *most gladly remembered, most surely approved, and most richly rewarded at the great day of final account?*

If we were more conscious of our indebtedness to Jesus, and were baptized into a fuller measure of His love; if we were more deeply impressed with a sense of our stewardship, and could keep vividly before our minds the glory of Christ and the reward of His service, it would become the business of our life, and the joy of our heart, to deny ourselves that we might CONSECRATE OUR BEST GIFTS TO THE SPREAD OF THE GOSPEL OF PEACE AND SALVATION.

FORM OF BEQUEST.

I give and bequeath to "THE EVANGELICAL EDUCATIONAL SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the Legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, — Dollars, or — Real Estate, to be used for the education of young men for the Ministry of the Protestant Episcopal Church, whose views and sympathies are in accord with the "Distinctive Principles" set forth by the Society.

LIFE MEMBERS, ADULTS.

MADE BY THE CONTRIBUTION OF \$100.

** Deceased.*

A.

*AUER, RT. REV. J. G.....	CAVALA, AFRICA.
APPLETON, D. D., REV. S. E.....	PHILADELPHIA.
APPLETON, REV. E. W.....	SHOEMAKERTOWN, PA.
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ANDERSON, ESQ., LARZ.....	CINCINNATI.
ALEXANDER, JUNIUS B.....	NEW YORK.

B.

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BODINE, REV. WM. B.....	GAMBIER, OHIO.
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BELFIELD, MRS. T. BROOM.....	"
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BROWN, W. HOBERT.....	PHILADELPHIA.
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BOOTH, REV. ROBERT C.....	BROOKLYN.
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BROWN, REV. ROWLAND HILL.....	HAMILTON, PA.
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BRINGHURST, REV. GEO.....	PHILADELPHIA.
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BONTE, REV. JOHN H. C.....	SACRAMENTO, CAL.
BUSH, REV. JAMES S.....	W. BRIGHTON, N. Y.
BURTON, JOHN H.....	CLEVELAND, O.
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BUTLER, Miss SALLIE E.....	"
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BENTLEY, REV. JAMES.....	WAUKON, IOWA.
BLAKEWELL, D. D., REV. JOHN.....	CAMBRIDGE, MASS.
BRIGGES, REV. N. L.....	PHILADELPHIA.
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BANSEMER, WILLIAM G.....	BALTIMORE.
BARRY, JANE.....	"
BAKER, REV. GEO STEWART.....	ROCHESTER, N. Y.
BARR, REV. DAVID.....	SUBLETT'S TAVERN, VA.
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BURTON, ROBERT BEDELL.....	CINCINNATI, O.
BOONE, REV. W. J.....	WUCHUNG, CHINA.
BROOKE, REV. FRANCIS K.....	COLLEGE HILL, O.
BATES, REV. CYRUS S.....	NEWARK, O.

C.

*CUMMINS, D. D., RT. REV. G. D.....	MARYLAND.
CHENEY, RT. REV. E. C.....	CHICAGO, ILL.
*CONYNGHAN, HON. JOHN N.....	WILKESBARRE, PA.
CALDWELL, Esq., JAMES C.....	PHILADELPHIA.
COOKE, Esq., JAY.....	"
CANFIELD, D. D., REV. E. H.....	ARLINGTON, VT.
CALDWELL, Esq., S. B.....	BROOKLYN, N. Y.
COOKE, Esq., H. D.....	GEORGETOWN, D. C.
COOKE, JR., JAY.....	PHILADELPHIA.
COOKE, H. E.....	"
CLAXTON, D. D., R. B.....	PHILADELPHIA.
COOPER, REV. C. D.....	"
CHARLIER, MRS. ELIE.....	NEW YORK.
*CLARK, D. D., REV. S. A.....	ELIZABETH, N. J.
CUTLER, REV. SAMUEL.....	BOSTON.
CLEMENTS, REV. SAMUEL.....	SHOEMAKERTOWN, PA.
CRESSON, Esq., WM. P.....	PHILADELPHIA.
COLTON, REV. R. F.....	JENKINTOWN, PA.
CLARKE, Esq., BENJAMIN C.....	JAMAICA PLAINS, MASS.
CURRIER, Esq., GEORGE O.....	" "
CURRIER, Miss MARY L.....	" "
CURRIER, Miss HARRIET W.....	" "
CARD, REV. JAMES.....	TROY.
CHITTENDEN, REV. RICH. L.....	TREMONT, O.
*CHENVIER, REV. CHAS. N.....	SWEDESBORO', N. J.
COLTON, REV. JOS. S.....	BEATRICE, NEB.
CLARK, J. W.....	BOSTON.
CATHELL, REV. J. E.....	MAYLANDVILLE, PA.
*COOKE, CAROLINE CLARA.....	PHILADELPHIA.
CARPENTER, REV. J. T.....	CENTREVILLE, PA.
CURRIE, REV. WM. T.....	LYONS, IOWA.
COLTON, REV. ASA S.....	PRINCETON, N. J.
CLARK, JR., REV. RUFUS W.....	COLUMBUS, O.
CLOVER, D. D., REV. LOUIS P.....	MILBURN, N. J.
CARNAHAN, REV. WALLACE.....	SAN MARCUS, TEXAS.
CLINCH, S. T. D., REV. JOS. H.....	BOSTON.
COOKE, D. D., REV. SAMUEL D.....	NEW YORK.
CLARK, D. D., REV. JACOB L.....	WATERBURY, CONN.
CRUMMELL, D. D., REV. ALEX.....	WASHINGTON.
CRAIGHILL, REV. JAMES B.....	SUFFOLK, VA.
CALLAWAY, REV. C. M.....	BRANDYWINE HUNDRED, DEL.
CAMPBELL, REV. W. H.....	CHARLESTON, S. C.
CURRIE, REV. C. GEORGE.....	PHILADELPHIA.
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LARGE STIPENDS.

At the organization of this Society, and in conformity with the wishes of some of its most liberal and prominent supporters, the policy was adopted of making a very generous allowance to its beneficiaries. It was argued that men having the grave responsibility of the Christian ministry in prospect, should not besides suffer the burden upon their spirits of anxious thought respecting their support while preparing for it; that none to whom the Lord might give the inclination to serve in his Sanctuary should be repelled by the difficulty of getting there; and that the surest hope of securing to our students a good education, was to be found in freeing their minds from all needless distractions.

The Board fear that this scheme, though specious, was visionary.

In the first place, it was unlike the practice of other great educational societies. It was condemned, therefore, in advance, by men of larger experience than ours.

2d. It is alleged in support of a *less* profuse dispensation of means, that "it is good for a man that he bear the yoke in his youth"—that the ministry should be sought in a spirit of self-sacrifice, signified in a willingness to subsist for a while on scanty supplies. *If a man really has the right spirit in him, it is now believed that he will desire not to proceed to the sacred calling without some experience of the difficulties and trials which are before him, and that the manliness and resoluteness which he will need in the stewardship of the Gospel can be best developed by some struggles of personal effort to reach that office:* in fact, that conflict with difficulties, and prevalence over obstacles, are an important part of the training of every one who is to be a "good soldier of Jesus Christ."

3d. Besides, we have come to doubt whether it is a real kindness to let a young man, who, in his own purpose, is set apart for the Christian ministry, through the first three or more years of his consecration to that work, live without any experience of those deprivations which a large proportion of those who receive Holy Orders suffer at once when they really enter upon official responsibility and work.

We are led to apprehend that some young men who receive a liberal allowance, thereby acquire habits of extravagance in little things, and notions of dress and furniture for their libraries which they will be compelled to crucify when, with multiplied needs, they receive only the meagre emoluments of country parishes.

4th. There is danger, moreover, if the way be made too easy and inviting, that some will be wrought upon by questionable motives; and for the sake of securing a good education under easy circumstances, men will pledge themselves to a ministry for which they have no fervor of heart, and from which many will turn aside when they have gained the literary qualification which they principally desired.

5th. The specific object of our Society is to aid young men who admire the *Protestant* character of our Church, who will give such promises as frail man may, of devotion to the truly *Evangelical* interests of our Communion. Offering, as we have heretofore, a much more liberal provision for our beneficiaries than other kindred societies afford, there is reason to fear lest some be tempted to make professions of sympathy with our views and aims, before they have well considered them, and so involve themselves in relations to which, by a law of our being, they must almost of necessity prove treacherous.

On all these considerations your Board of Managers are led to believe that, for the future, the wiser policy will be: to appropriate to individual students not more than three-fourths of the sum which will be actually required for their economical support. *If any young man can neither, by a little exertion as a Teacher, during term time, and manual labor, if need be, in vacations; nor by the aid of personal friends; nor by the co-operation of the Parish in which he was reared, make provision for the payment of the remaining one-fourth of his stipend, the "prima facie" inference is that he would be no acquisition to the ministry of the Church.*

It is expected that every student will depend entirely upon his own exertions during his vacation, when it is thought that his health will be improved, and his practical talent developed, by doing missionary work under his pastor or other minister, or in connection with some one of the great Bible, Tract or Missionary Societies of the country.

The Distinctive Principles of the Society

ARE

FEW AND SIMPLE. THEY FORM A BROAD CIRCLE WITHIN WHICH THERE IS GREAT FREEDOM IN CHRIST JESUS.

1. THE BIBLE THE SOLE RULE OF FAITH, as opposed to the dogma—The Bible and tradition the *joint* rule of faith.

Holy Scripture containeth all things necessary to Salvation, so that *whatsoever is not read therein, nor may be proved thereby*, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.—*Article 6th.*

2. JUSTIFICATION BY FAITH ALONE, as opposed to the dogma of the *necessary* agency and *invariable* efficacy of the Sacraments of Baptism, and the Lord's Supper.

We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith; and not for our own Works or Deservings. Wherefore, that *we are justified by Faith only*, is most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.—*Article 11th.*

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in *such only as worthily receive the same* (that is with "a lively and steadfast faith in Christ our Saviour,"—*Communion Service*), *they have a wholesome effect* or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.—*Article 25th.*

3. THE EXCLUSIVE PRIESTHOOD OF CHRIST, as opposed to the dogma of an *earthly* and *human* priesthood, which converts the Ministers and Ambassadors of Christ into an order of *manipulating priests*. "The word *Priest* never stands for a Christian Minister in the Scriptures."—*Bishop White.*

"The word *Priest*, as used in the Prayer Book, is *synonymous* with, and is but a *contraction* of, the word *Presbyter*."—*Bishop McIlvaine.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin; but that alone. Wherefore, *the sacrifice of Masses*, in which it was commonly said, *that the Priest did offer Christ* for the quick and the dead, to have remission of pain or guilt, were *blasphemous fables, and dangerous deceits*.—*Article 31st.*

4. THE CHURCH OF CHRIST. "The mystical *body of Christ*, which is the blessed company of *all faithful people*."—*Communion Service.*

The *visible Church of Christ* is a *congregation of faithful men* in which the *pure word of God* is *preached*, and the *sacraments* be *duly ministered* according to Christ's ordinance, in all those things that *of necessity are requisite* to the same."—*Article 19th.*

THE DISTINCTIVE PRINCIPLES.

EPISCOPACY of *Apostolic origin* and necessary to the *perfection* of a Church, as opposed to the dogma which declares that Episcopacy is necessary to the *being* of a Church, and *unchurches* all those who are not members of the Episcopal Church, and delivers them up to "the *uncovenanted mercies* of God."

We do not propose to educate every serious-minded young man who aspires to the ministry of our Church, and applies to us for support. We do not pretend to aid men who have *no views, or without regard to their views*. The Society was not organized for this purpose, and its continuance could not be justified on such grounds. Neither are we content with *mere glittering generalities*—we would remember who it is that assures us that men are "*born by the word,*" "*sanctified through the truth,*" and shall be "*judged according to the Gospel*"—who it is that bids us "*contend earnestly for the faith once delivered unto the saints,*" and who it is that inspired the solemn charge, "*Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee.*"

Doctrines and life are inseparately connected. "As a man *thinketh, so is he.*" Sound doctrine and sincere belief alone inspire true and earnest life. Christ is the truth and the life. He spake the *words of life*. His doctrines rightly received, give life—a holy Christian life—the life of God in the soul—a life that shall endure forever.

AN EVANGELICAL FAITH IS NECESSARY TO AN EVANGELICAL LIFE, and will inspire that life—a life of LOVE AND GRATITUDE—not the mere reception into the *mind* of a Creed, however orthodox, or even divine. This is not belief in the Gospel sense—but the joyful reception of the truth into the *heart*—an humble, child-like *resting* of the soul upon it. This *gives* life, *sustains* life, *develops, strengthens* and *perfects* life.

Bearing these things in mind, we cannot, we *dare* not, be indifferent to the views, principles, or doctrines which our young men *hold* or *may embrace*. It would be criminal neglect on our part not to guard them against error—a neglect as criminal as that of the parent who should carelessly permit his child to take a virulent poison. We must not only guard them against deadly error, but also have them instructed in vital truth. This is due to the young men themselves, and to those whom they will soon go forth to teach. Our responsibility to *both parties* is solemn and abiding, and must be discharged. Where man's *highest interest* is involved; where God's *supreme glory* is concerned, we are called upon to be terribly in earnest.

IGNORANCE OR INDIFFERENCE IN REGARD TO FUNDAMENTAL, UNCHANGEABLE, ETERNAL TRUTH, WE WILL NOT KNOWINGLY TOLERATE. IN ALL OTHER THINGS WE WOULD ACCORD THE GREATEST LIBERTY AND EXERCISE THE BROADEST CHARITY.

We would not array ourselves against the culture and the thought of modern times. These *old truths* will stand the test of the most liberal culture and the freest thought. They will endure all the blazing light

THE DISTINCTIVE PRINCIPLES.

that may be thrown upon them for coming centuries. By it they will only come out, like mighty mountains under the meridian sun, more clearly to view—their proportions appear more vast and majestic—their foundations broader and more firmly fixed, their lofty peaks more near the heavens.

For these reasons, in conducting the affairs of the Society, "we have said distinctly to all its beneficiaries, Are you in *heartly sympathy with Evangelical truth*, and with those agencies which are designed for carrying it forward in our Church? And we have put it to them, that it is *dishonesty to accept our aid with any other views*; just as it would be *dishonest in us to use the money intrusted to us in the maintenance of any others*. We would not oblige them to hold in *all things* with *all* who are known as Evangelical men, knowing how unnatural it is to bring all minds to one way of thinking in every particular, and knowing also how inexpedient it would be for the very truth's sake, which we would conserve, to straitlace young and thinking minds; but we would have them in *genuine sympathy with those for whom we act*; and if they are not, *have them look elsewhere for support*."

These are the PRINCIPLES we announced, and the POSITION we assumed at the time of our organization. We cannot *compromise* these principles or *change* this position.

In our FIRST ANNUAL REPORT we declared, and we now reiterate:

The object of this Society is to encourage the training of ministers who have *no hankering after novelties in worship, and no inclination to the Popish doctrines which those novelties symbolize*. We seek for, and proffer help to, young men whose supreme motive in looking to the Gospel Ministry is, that they may be in a position the better to win souls to Christ; who, in their views of the Christian system, *distinctly subordinate the Church to the Saviour*; who esteem the sacraments not inevitable channels of grace, but *means of grace only to those who receive them aright*; who themselves enjoy them chiefly, and will by God's help minister them to others, as *seals of a covenant already made between the heart and its God*:—not as involving in themselves, by moral necessity, the essence of the covenant. We do not expect of immature youth opinions fully defined on these topics, but we demand of them an *acceptance of simple views of Gospel truth and order*; and we will not knowingly afford aid to any student of high sacramentarian tendencies. We maintain the PROTESTANT principles of our Church, and aim to multiply faithful ministers of the *Protestant Episcopal Church*, as distinguished from what some affect to call, and would fain make our communion, the '*Reformed Catholic Church*.'"

↳ This is our position, clearly, not boastfully made; frankly avowed, not in ill-will or antagonism to any who differ from us, but in a spirit of honest desire that they upon whom we call for moral and material aid, may understand the principles and objects for the maintenance of which their help is invoked."

THE DIVINE CALL TO THE MINISTRY.

BY THE BISHOP OF OXFORD.

—:O:—

“Do you trust that you are *inwardly moved by the Holy Ghost* to take upon you this office and ministration, to serve God for the promoting of His glory and the edifying of His people?”—*Ordination Service of the Episcopal Church.*

This is an awful question to put—an awful one to answer. Your reply must be spoken deliberately; with the full fore-knowledge that it must be rendered; with every opportunity of self-examination; after solemn prayer; in the presence of the Church; before the jealous God who smote of old with sudden death him who stretched out his uncommissioned hand to stay but the material ark; before the heart-Searcher, whose invisible stroke swept instantly away those who “lied not unto man, but unto God.”

For yourselves and for others, it is of the greatest moment that you answer not this question carelessly or wrongly; for others—for who can fix limits or ends to the disastrous issue to souls for which Christ died, and to the whole Church, of the commencement of a faithless, indolent, unfruitful ministry?—for yourselves—for the error is by all human means one which cannot be repaired. Your words cannot be unsaid; your vows cannot be read backward. Your ministerial character is indelible; the only reparation of which the case admits is that you hereafter rise up to the requirements of the office which, whilst unfit to bear it, you have so unhappily assumed. And though the might of God’s grace has wrought such marvels as this would be, yet who may venture to speculate upon being the subject of such undeserved mercy? Who will stake knowingly on such a hazard his own or his brother’s salvation? And, after all, such cases are not the rule, but the exception. As the rule, the ministry continues in its leading character as it commences. There is, of course, a growth in every living ministry, a growth from the weak uncertainty of infancy to the confirmed strength of perfect manhood; a growth in knowledge, comprehension, power, skill, insight, faith and love; but whilst there is growth on all sides in a living ministry, growth is not in the dead. The increase of corruption is there the only change. This is, indeed, the enemy’s sad mockery of growth; the development, within each false ambassador

of Christ, of the character of Antichrist ; the full ripening and perfecting of selfishness, in one of its various forms of covetousness, or lust, or worldliness, or utter sloth and carelessness ; the contracting and the hardening of the soul ; the dulling of all conscience, till it sleeps, to awake only in the terrible form of the worm which dieth not.

This, I say, is the ordinary law and rule of an unfaithful ministry. Instead of the man being made better, as the tempter whispers to you he will be, he is made worse by his careless rushing into Holy Orders. With them come new temptations and new requirements ; new risks, that is, on both sides ; and he has grace for neither ; and so he falls, and falls lower than other men ; falls, as perhaps he never would have fallen as a layman—falls, certainly, into deeper gulfs of sin and woe than he could otherwise have reached. God's Word, with which he must have some familiarity, like daily handled fire, hardens utterly his soul ; God's message spoken, but not listened to, make deaf his ear ; the visions of judgment and of peace, on which he has gazed unfeelingly, have turned his sense of sight to blindness. And even if he reach not this depth of woe, there are many lesser woes for him who has entered with thoughtlessness upon this great charge. All—even the most thoughtful and prepared—find, it may be, as they go on, that they knew not whither they should be led, when first they began thus to follow Christ. His net caught them, and they were taken ; His voice allured them, and they followed Him ; but they knew not at first how verily they should be made like Him, made to drink of His cup and to be baptized with His Baptism ; on to this He leads them, step by step ; for this, day by day, His grace enables them ; and so upheld, they can endure all things. But who can paint the bitter anguish through which they must pass, who without a full trust in Him, and well nigh without his presence, are met by these temptations, and overtaken in this storm ? It is most commonly with a heart almost broken that such men pass to life ; it is as by fire that they are saved. Surely, then, this is an awful answer for any of us to pronounce ; and one concerning which it becomes us to search with all diligence whether we can make it with anything of Christian confidence and truth. Let us, therefore, for a few minutes, go on to the consideration of this question,—When may we trust that we are inwardly called by the Holy Ghost to undertake this office ?

Now, it will help us to answer this question aright, if we first

clear away some of the manifestly insufficient grounds on which men are led to make this choice. Clearly, then, it is not enough to choose it as men may choose lawfully any ordinary business or profession. It is not to be thought that a man is moved inwardly by the Holy Ghost to undertake it, when he enters upon it merely because it is an honorable profession, and has attached to it a certain rank, respectability, or endowment ; or because his friends have designed it for him ; still less, because he has a family living, waiting for him ; or has good prospects of preferment ; or, least of all because he is unfit for any other business or calling.

Of all these, though in different degrees, we may most assuredly assert, that they are not the reasons from which any man can safely gather that he is called by the secret voice of God's most Holy Spirit to be a watchman for his brethren's souls, and an ambassador of Christ. Many of them, indeed, may blamelessly come in as secondary motives. To have been educated for the work ; destined to it by pious parents ; led to it by the outward appointments of God's Providence ; to desire rather to live moderately by the altar than more abundantly upon secular earnings,—all of these may properly come in to aid a choice ; but they must not be its basis. Some desire, at least, to live nearer Christian employment and pursuit than worldly callings render possible ; some personal sense of the deliverance brought to the soul by His Gospel ; some desire to speak His precious Name to others ; some love for souls ; some aptness for ministering to them ; some of the desires and qualities of the Watchman, the Steward, the Shepherd, the Physician, the good Master Builder, must be certainly within us, and attest the workings of the Spirit of the Lord, if we would assert safely that we act beneath His guidance.

And these may, and in not a few instances, thank God, do mount up to an earnest self-devoting love to the Lord, our Redeemer ; to a supreme desire and labor to live in all things for His glory ; to a spirit burdened with "woe is me," and struggling like a pent up fire until it can witness unto others of the love of God our Father, of the power of Christ's cross, of the healing, ennobling presence of the Lord, the Holy Ghost. In such instances as these, it is comparatively easy to trace the presence of a call from God, but in the case of the numerous intermediate shades of character, which lie between these and apathy or coldness, there may be real perplexity in settling this important question, "Am I truly called of God to serve Him in this office ?" For though an answer to this question

may oftentimes be obtained by a careful sifting of our motives, yet such is the deceitfulness of the heart, that even after the belief, at least, that they have so tried themselves, some may be led without due cause either to presume or to despond. Whilst, therefore, it may be very useful to ask ourselves such questions as these, To what do my thoughts most naturally turn in thinking over my future course? Do they mainly settle upon its ease, or family enjoyment, or respectability? Or, on the other hand, upon its labors, its fellowship with Christ, its gloryfying God, and its eternal crown? and though the answers to these questions may give us some insight into the state of our hearts, yet even here it will be especially needful for us to remember that it is not of *feelings* one way or the other that the great question should be asked; it reaches far deeper into the centre of our being, and these lighter airs of feeling may be nimble as the gales of summer, or charged thick with clouds and sadness, when the central man is of a mind wholly other from their mutable and deceitful aspect.

Let this, then, be your question, What am I? And how may you learn that, but by seeing what you are in act and under trial; what are your ordinary motives, what is your ordinary conduct? And examine this, not by settling what will be your conduct under imagined trials; but by seeing what it has been hitherto in actual trials. Are you living as a witness to Christ, or for Antichrist? Are you resisting sloth, the rule of pleasure and self-indulgence, or are you yielding to them? Are you now cursing your brethren, or not caring for them, or are you already blessing them? Is your Lord dear to you? have you groaned beneath the burden of your sinful being? and has He turned, or is He promising to turn, those groans to joy? Do you know anything of the sinfulness of sin, of the sharpness and hardness of maintaining a warfare with it? Is the Christian life a reality in you? Do you know indeed what it is to have a place in the kingdom of grace, and in the strength of that grace do you desire to gather in the lost to Christ, their Lord and yours? In your present position, are you seeking to live so as to glorify God? and is it your great aim in choosing this more especial service within the courts of His house, that you may glorify Him more abundantly? This is a point on which you should obtain what certainty you can. His glory should be your great aim. In whatever measure His grace has touched your heart, in that measure it will be your aim. And if, indeed, it be so with you, surely you may hope that He is leading you on to a higher room of service; that He is calling you and that you may dare to answer; that He is sending you, and you may go; that you shall be as a sharp and winged shaft in His quiver; as one upon whom He will bestow in *that* day the faithful pastor's crown, bright with a glory more intense than that of ordinary Christians.

☞ “In conducting the Society, its Managers expect its beneficiaries to be in hearty and practical sympathy with *Evangelical truth*, as opposed to the *errors of form and doctrine* known as *Ritualism and Sacramentarianism* ; and they assure them that to accept their aid with *other views and feelings* would be as *dishonest* in them as for the Managers to use for some different purpose money entrusted to them for Evangelical Education.”

—————:O:—————

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I hereby acknowledge receipt of.....Dollars

from “**THE EVANGELICAL EDUCATIONAL SOCIETY OF THE PROTESTANT
EPISCOPAL CHURCH,**” Office, No. 1224 CHESTNUT STREET, PHILADELPHIA,

being the payment in full to,.....

of the appropriation of.....Dollars a month allowed

for my support for the present Academic year, ending the first day of July.

I respectfully present the following report:

I am a member of.....

.....School, College, or Seminary.

in.....Class,.....Grade.

I attend Sunday Services at.....Church.

I attend Week-day Services at.....Church.

I am engaged at work as Teacher or otherwise in.....

.....Sunday School or Church.

Signature of Student to Receipt and
Report. The blanks are to be care-
fully filled up, and* the paper re-
turned at once to the Secretary. }

N. B.—Appropriations are made from the date of the student's adoption to the close of the Academic year in June. The student is expected to pay his board each month and to *keep out of debt*. A failure to do this will imperil his appropriation.

I.

All appropriations to beneficiaries *terminate* on the first day of July, in each year.

II.

Any beneficiary desiring the *renewal* of the appropriation made to him, must apply for the same not less than one month before the said appropriation expires.

III.

In making such application, the beneficiary must state whether he has received aid during the past year from any *other sources*, and the amount, and also whether he is in debt, and to *what extent*.

If the beneficiary, during the current year, shall receive any aid in addition to that reported at the time of his application, he is expected to *relinquish* so much of his appropriation as would be equivalent to the amount thus received.

IV.

The beneficiary is also required to state, when applying for the renewal of his appropriation, whether his opinions, Theological or Ecclesiastical, have undergone any material change adverse to the *Distinctive Principles* of the Society.

V.

Appropriations will be paid in full, if possible, at the end of each month of the Academic year.

Students are expected to provide for themselves during the months of July and August.

VI.

As the Society has no Reserve Fund, and will not incur debt, it can only promise to pay the students as the Church shall furnish the means.

VII.

The beneficiary is expected to place himself under the pastoral care of one who is in hearty and practical sympathy with the principles of the Society, and to work in his parish.

VIII.

The beneficiary is expected to make diligent and faithful preparation for the Ministry, abandoning as far as may be, of all studies, cares, and pleasures that might hinder him therein, and to give heed to the counsels and directions of the officers of the Society.

IX.

The beneficiary is not to change his *place of study or church membership* without the advice and consent of the Society. He is also expected to give prompt notice of any intention to separate himself from the care of the Society, with his reasons for the same.

X.

The beneficiary is expected, when he enters the Ministry, to endeavor, by collections in his Church and otherwise, to aid the Society in return for the money it has expended upon his education.

In the event of his abandoning his studies before entering the Ministry, the Society expects him to refund the amount appropriated and paid for his support.

EVANGELICAL EDUCATIONAL SOCIETY

OF THE

PROTESTANT EPISCOPAL CHURCH.

REV. ROBERT C. MATLACK, Secretary,

Office—No. 1224 CHESTNUT STREET, PHILADELPHIA.

I.

The applicant for aid is requested to read the Ordination Services, and give his reasons for believing that he has been called of the Holy Ghost to prepare to preach the Gospel.

II.

The applicant is requested to send testimonials from two clergymen and two laymen, stating that, in their judgement, he is a suitable person in *body, mind, heart and life*, to receive aid from this Society, in preparation for the sacred Ministry.

III.

The applicant is requested to state:—

1. His full name.
2. Time and place of birth.
3. Present residence.
4. Name and residence of parents.
5. Schools and Colleges he has attended.
6. Employments he has followed.
7. The usual condition of his health.
8. Whether he is specially liable to any disease.
9. Time and place of confirmation.
10. Whether he is an habitual communicant.
11. Time and place of becoming a candidate for Holy Orders.
12. Name of Pastor and Parish Church.
13. Place where he proposes to study.
14. Means he has and will probably earn towards his own support.
15. The probable aid he will receive from relatives and other sources.
16. The probable amount he will need from this Society, if he exercise conscientious economy, for the Academic year ending July 1st.
17. Whether his *views* or *sympathies* are in harmony with the Distinctive Principles of this Society.

“Pray ye the Lord of the Harvest,
THAT HE WOULD

SEND FORTH LABORERS INTO HIS HARVEST.”

Almighty and Merciful God, who of thine infinite love hast given thy only Son Jesus Christ to die on the cross for the redemption of the world, and didst command, “Go ye out into all the world and preach the Gospel to every creature;” and also, “Let him that heareth say come,” we pray thee to SEND FORTH LABORERS into thy harvest; and grant to ALL those whom thou hast called into thy Church A HEARTY DESIRE TO MAKE THY WAY KNOWN upon earth, thy saving health among all nations. We ask it for Jesus’ sake. Amen.

Heavenly Father, be with those whom thou hast called to prepare for thy sacred ministry. Sanctify their hearts; enlighten their minds, guide and prosper them in their studies; train them in thy heavenly nurture, and give them the abundance of thy grace, that they may become able Ministers of Christ. Give them the spirit of power and of love, and a sound mind; constrain them to take heed unto themselves and unto the doctrine, and to continue in them; that in doing this they may both save themselves and them that hear them. Grant it through Jesus Christ our Lord. Amen.

Gracious Lord, bless all those who are engaged in the work of securing and preparing young men for the Ministry of thy Word, and crown their labors with abundant success. Breathe into our hearts a love of this sacred cause. Give us willing minds, liberal hearts, and open hands towards it. Help us ever to remember that we are STEWARDS OF THY BOUNTY, and that we must soon render an account of our stewardship. Enable us so to use the talents entrusted to us, that we may render up our account with joy and not with grief. May we heartily believe that “it is more blessed to give than to receive,” and that as “we give, it shall be given unto us.” May we ever remember that our alms are before thee. Bless all who aid this work by their prayers and their offerings, and grant that we may strive with one mind for thy Glory and the salvation of men, and so the bounds of thy blessed Kingdom may be enlarged; till at length the whole of thy dispersed sheep being gathered into One Fold shall become partakers of everlasting life; by the merits and death of Jesus Christ our Saviour. Amen.

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Will not two or three active Ladies in each Parish take up this work and help us?

Confer with your Rector, and report your decision to the Secretary as soon as convenient.